

# SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action

Vol. XLII.

January, 1950

No. 9

## THE IMPERISHABLE ROCK OF ROME

ICH bin endlich in dieser Hauptstadt der Welt angelangt." Thousands of pilgrims will re-echo that happy sigh of Goethe when, for the first time, they stand within the charmed and holy circle of the Seven Hills, and feel themselves gathered into the greatness of Rome. And if, in accordance with the express wishes of the Pontiff, they approach the Eternal City in the reverent spirit of pilgrims, and not with the frivolous air of tourists, they will feel as so many, such as Winkelmann felt, that Providence had long fore-destined them to this intense spiritual experience. "In Rome I felt for the first time in harmony with myself," said the finely-balanced Goethe, and that is a feeling every pilgrim will share. This World-Capital, towards which all the roads of the world are said to run, which has absorbed all cultures, and which seems to draw all forms of glory and greatness to its heart for their final reconciliation, possesses over the individual heart of the pilgrim that same power to harmonize all his faculties and quiet all his spiritual unrest. But the Catholic pilgrim will divine what escaped even the vast intellect and subtle intuitions of Goethe—the source of all this inner vitality and power of assimilation so palpable in Rome. Goethe indeed loved and revered Rome, and exclaimed "from here I see the guiding light." It was the reflected light of his own genius he beheld, for Grace was not granted him to behold the Light of the World. Pilgrims, gathered to the great heart of Rome for this memorable Holy Year, will contact the living Source of her eternal youth, and will come to understand, in ways not otherwise possible, why that City in which God has chosen to place the heart of His Mystical Body, has been preserved from destruction and decay.

Long before Peter of Galilee set foot in the Capital of the Roman Empire poets and philosophers hinted that the City of Romulus should be immune from the fate of other cities and remain forever indestructible. Their vision has been verified though the manner of its fulfilling was hidden from them. Rome was predestined

to deathlessness. That fact, so clearly manifested to succeeding generations, was implicitly taken for granted until Nietzsche drew attention a century ago to Rome's immortality in his *Antichrist*. Oblivious of all the paradox and irony inherent in his blasphemies, that dazed and demented philosopher wrote: "That which existed *aere perennius*, the Roman Empire, the most splendid form of organization under difficult conditions that has ever been realized, so splendid that by comparison all that preceded it and all that followed has never been anything more than dilettante, imperfect and makeshift; these anarchist saints have made it an 'act of piety' to destroy the world, that is to say the Roman Empire, until there remained no stone upon another, until the Germanic tribes and other boors were able to make themselves its masters. Christianity has been the vampire of the Roman Empire, annihilating in a single night this enormous labor of the Romans . . . In vain all the labor of the ancient world: I find no word to express my feelings on a thing so monstrous. And when one thinks that this work was only a beginning, that, with a consciousness of self enduring as granite, they scarcely did more than lay the foundations of a work that was to last for several thousand years . . . And it was not a cataclysm of nature that destroyed all this in a single night. It was not the trampling of the German tribes or other tardigrades. Vampires, cunning, sneaking, invisible and anaemic, have dishonored and sucked it dry . . . Christianity has thwarted us of our heritage of ancient genius."

Jean Carrère, who quotes the passage in his scholarly book on the Papacy, remarks that it must indeed have been feeble granite and badly-tempered bronze which could collapse "in a single (unspecified) night" before a few obscure proslaves from the lower classes, who, for the most part allowed themselves to be slain wholesale, without any other weapon than speech and prayer. Blinded by fanatical hatred of Christ and Catholicism, Nietzsche refused to see that Rome should have passed the way all earthly cities go, the way



of Thebes, Babylon, Memphis, Ecbatana, Carthage and Nineveh. He was blinded to the fact that Rome, instead of being a mere curious museum-piece like Pompeii, was really full of youthful vigor, and the capital of an Empire far wider and more loyal than that which Marcus Aurelius controlled with the sword. The Christians, he said, had trampled to death what was built *sub specie aeterni*. Gibbon was filled with a similar bitter vision when he saw the bare feet of Franciscan Friars pass among the ruins of the Roman Forum to their friary of Ara Coeli, built on the site where Augustus raised a prophetic altar "to the firstborn of God."

The truth is that the Christians saved all that was worth saving of pagan Rome. The Church of Ara Coeli was itself an illustration of the fact, though Gibbon did not look close enough to discover that the prophetic pagan altar of the Roman Emperor is preserved near the altar of the living God as a symbol of a great Fulfilment. *The Decline and Fall of the Roman Empire*, for all its splendid prose, was written to a theme perversely false, and vast sections of the Western world have come, through it, to believe, without examination, that Christianity vitiated and destroyed Rome. Chesterton expressed the truth of the matter when he wrote, in prose that seems to have caught the Renaissance verve and vivacity of the Eternal City: "From a thousand cavern throats of the city, from the hollow wreathing horns of the Tritons, from the golden mouths of the trumpets, from the jaws of flamboyant lions and the lips of rhetorical attitudinizing statues, from everything that can be imagined to speak or testify, there is, as it were, one solid silent roar of exultation and victory: 'We have saved Old Rome; we have resurrected Old Rome; we have resurrected Pagan Rome, save that it is more Roman for not being Pagan'." (*The Resurrection of Rome*).

While the multitude of Rome's lovers, whether Christians, non-Christians, or even anti-Christians, think of Old Rome and Modern Rome, in which the old is preserved and transcended, the earthy genius of Emile Zola conjured up a vision of the New Rome in his novel entitled simply *Rome*. This realistic and often revolting novelist had gathered an amount of data about what he chose to call Catholic Socialism, for he was ever an indefatigable collector of data, as readers of *L'Assommoir* will recall. *Rome* is crammed with *documents humaines*, marred and mutilated to fit Zola's heretical theories. This novel, which is to

be regarded as a sequel to his blasphemous *Lourdes*, attacks Catholicism for the opposite reasons to those put forward by Nietzsche—a form of warfare with which the Church has become familiar. If the author of *Antichrist* believed that the Christians had overthrown the strength of Pagan Rome in that single unnamed night; Zola believed that "Catholic Rome steadily continued rebuilding it all through the centuries by its policy of cupidity and pride."

*Rome* centers round a French priest, lost to the Faith through his radical and anti-religious social theories, for whom the pathetic Lamennais probably served as a model. He has lost his Faith at Lourdes, professes scorn for dogma and the Liturgy, and, plunging into social work in the slums of Paris, conceives the idea for his book entitled *New Rome* in which his plans for that impossible conception called Catholic Socialism are propounded. The Congregation of the Index Expurgatorius was about to place the book under interdict and in order to defend it Pierre travels to Rome to plead his cause with Pope Leo XIII in person. The novel opens with a description of the Eternal City as seen from the excellent vantage point of San Pietro in Montorio and launches into the thesis of *New Rome*. Christian Rome of the past owed its greatness, we are told, to the initial push given by Constantine and to the fact that Christianity allied itself with the wealthy classes and thereby denied the pastoral communistic simplicity of the religion of Jesus. The quarrels between Pope and Emperor are shown as "quarrels for the possession of the people, the inert mass of humble, suffering ones, the great silent multitude whose irremediable wretchedness was only revealed by occasional overt growls." In Rome of the present day we are given a graphic picture of the miseries of the poor in large urban areas with those touches of realism in describing slums of which Zola was the supreme master. We had been previously told that the oppressed populace since the Reformation had "been free to dispose of itself, and claimed to escape from the Pope." Now we are assured that the Pope had neglected the masses. "The fatal and proximate accession of democracy means the beginning of another phase in human history," we read. "And Rome cannot keep away from the arena; the Papacy must take part in the quarrel if it does not desire to disappear from the world like a piece of mechanism that has become altogether useless." And



the startling *non sequitur* which follows that sentence is: "Hence it followed that Catholic Socialism was legitimate."

The cry of "a new religion" is raised. Pope Leo XIII is pictured as the Man of Destiny, the shoots of the new Catholicism are shown sprouting through his Encyclicals; visions of the Third Rome arise in which a new Catholicism, moulded to Modernism, shorn of its essential dogmas to harmonize with Socialism, dominates the whole world, including the reconciled schismatical churches, from a rejuvenated Rome. It all reads so faded and facile now, but this plea of sweet reasonableness lured many in its day before the Popes in their Encyclicals *Mirari vos* and *Singulari nos* made the issues clear. Here in Zola's Rome is the ancient temptation of Satan stated afresh to the Bride of Christ—the promise of all the kingdoms of the earth, a perfect *ciel ici-bas*, if only she will fall down and adore the Prince of this World. Picture the Popes of the Third Rome become Presidents of a World Federation of Catholic Social Republics. *C'est magnifique*, but it is not Catholicism and it is not Socialism. Every Pontiff since Pope Leo XIII has made it clear that they are irreconcilable, but there are many still in Central Europe pathetically attempting the impossible, lured by a dream such as Zola's.

Pilgrims to Rome during the Holy Year, seeing

the multitudes from every nation gathered there to do homage to Christ's Vicar, and seeing, as in a vast and varied panorama, all that the Church has achieved for the protection of the weak and underprivileged against the rapacity of the emperors and dictators in every age, will come to a vivid realization of two facts which the enemies of the Church have tried to conceal in clouds of confused argument. The first is that Rome has outlasted all other cities because of Divine Election. Into her already shaking foundations there was inserted, about the year 40 A.D., the Rock Peter. The Rome built on that imperishable Rock is the Eternal City which millions love and loyally serve from generation to generation. The second fact is that Catholic Rome is the Citadel of Freedom and the only consistent and enduring guardian of man's personal dignity. From the first Pope Peter who defied Nero unto death, till his two hundred and sixty-first successor today, resisting Stalin, the Bishops of Rome have opposed all tyrants and enslavers of mankind. This they did without shadow of compromise to the Prince of this World or the deceptive false prophets who are his agents. The first fact was denied by Nietzsche in his blind fury; the second was rejected by Zola in his blind folly.

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## MAO TSE-TUNG'S CHINA<sup>1)</sup>

SO the Communists have seized all China. We know the fact; but to understand it, we should also know, how it has all come about. For this we must go back to 1911, when Sun Yat-sen by a revolution ended the Manchu Dynasty and with it the imperial system of "Sons of Heaven" who had ruled China without a break for over two thousand years.

Sun Yat-sen proclaimed a republic, but divergent personal ambitions as to who should rule the republic prevented unification of the country. Sun Yat-sen applied for help to the Occidental Powers, who however at the time were otherwise engaged, viz., in World War I. Even when that was over, they seemed to think that they could obtain greater advantages for their nationals if China remained weak and the prey of contending

"War-Lords," who were ready to sell anything for "loans," they could put into their own pockets.

Rebuffed in the West and sorely beset by endless civil war, Sun Yat-sen in 1922 turned to Russia's new rulers, whom the "October Revolution" of 1917 had installed in power. His request for help met with an enthusiastic response at the Kremlin and before long Russian civil and military advisers helped Sun Yat-sen to reorganize his party and army and thus to extend his effective rule over

<sup>1)</sup> We consider this article of particular value, because it is written, *sine ira et studio*, by a scholar who has spent forty years of his life in Asia: Twenty of them in Malaya, nine in India, three in the Philippines (in a Japanese concentration camp) and eight in China. Dr. Zacharias has experienced recent events in Peiping, as a member of the staff of the Catholic University. Ed. *SJR*.



the whole of China, at the price, of course, of sovietizing it. The application of Communist principles naturally did not commend itself to the propertied classes, who were able to win over to their side the principal commander of Sun Yat-sen's army, Chiang Kai-shek. Sun Yat-sen died in 1925 and was succeeded by Chiang, who in 1927 decided definitely to break with his left-wingers and in due course chased all Russian advisers out of the country.

The civil war now changed into one of "Nationalists" versus "Communists." Chiang operated with growing success and the Red Armies opposing him were more and more being swept out of most parts of the country. Only a small nest was remaining to be dealt with in the northern hills, bordering on Mongolia, when Japan felt that this consolidation of China under Chiang would spell the ruin of her plans for *Lebensraum* on the mainland. So they began, in 1937, the invasion and, to a large extent, conquest, of China. This new turn saved the Chinese Communist remnants. Under the cloak of a patriotism that would put country before ideology, they clamored for a united front of all Chinese against the wicked invader—a demand that could not very well be refused at the time. Nationalists and Communists then became uneasy bed-fellows; but the louder the Communists clamored for united resistance, the less did they themselves resist. Their policy was, to fall back all the time before the Japanese armies and to restrict themselves to guerilla tactics against the enemy's lines of communication, leaving the Nationalists to bear the brunt of the fighting—in the fervent hope that Chinese Nationalists and Japanese would in the end eat up each other, leaving the country thereafter to the *tertium gaudens*, i.e. themselves.

American intervention ended both the war and the immediate realization of the Communists' little game—reason enough for their lasting grudge against this country. But the year was 1945 and all the Allied people of that time were still under the spell of the great help Russia had given them to scotch Nazism. If Russia and the West could be allies in the war, why should not Nationalists and Communists in China merge for the sake of peace? And so began the futile American attempt to blend the unblendable and to bring about the patriotic cooperation of all parties, which had been so loudly proclaimed by the Communists in word and so effectively thwarted by them in the deed.

In the meantime Chiang's stock had steadily fallen in China. There was, of course, incessant Communist propaganda against him as a lackey of America, but apart from that, his Nationalist government had in fact become more and more inept and corrupt. Madame Chiang, the General's second wife, and her family of southern plutocrats, the Soongs, seemed to have exercised a baneful influence on him. Corruption had begun to exceed even the wide limits allowed to it in China; the millions sent him by America in help of post-war China, never went further than to the banking accounts of the Soong clique; the soldiers of his army were not paid at all or only a fraction of what was due them, so that they soon began to sell their arms and equipment—to the Communists of course, who offered a fair price and by this means were able to equip their army with American arms and accoutrement. In addition, the country had grown thoroughly exhausted by a civil war which had lasted now for more than a whole generation, and by the systematic destruction wrought by the Communists in their ceaseless guerilla warfare, which included ruthless killing of draught cattle, confiscation of seed-corn and general pillage of property, for the express purpose of rendering the people war weary and ready to accept Communistic rule, if only to get a spell of peace.

The climax came with a great monetary swindle, engineered by Chiang in August 1948, when the worthless paper money of the hour was superseded by "gold yaun" bills, which had to be compulsorily exchanged for any specie or foreign currency still in private hands. Within a couple of months however it became clear to all and sundry that this new paper currency was just as worthless as the previous one had been. Soon all the funds amassed had of course found their way into the insatiable maws of the Soong clique. This financial maneuver alienated the last supporters Chiang still had, the bourgeoisie, who came to think that the Communists surely could not possibly be worse than these Nationalists. The peripetia came in October with the capitulation of the Nationalist governor and army of Shantung, China's heartland. Manchuria followed suit and in December the Red forces there were free to pass south of the Great Wall into northern China. Peking and Tientsin became an island in a Red Sea which had engulfed Shantung to the south and Manchuria to the north of it. After a six weeks' siege Peiping capitulated and became Mao



Tze-tung's, the Red leader's capital. Chiang's capital, Nanking, surrendered in May and after that, city after city, province after province, went over to the Communists, the moment the Red Army showed up. Shanghai, Honkong, Canton, Chungking—the tale is still fresh in everybody's mind.

And so, when Mao Tze-tung, on October 1, 1949, proclaimed the birth of a new "People's Republic of China," the constitution of which a hand-picked "Political Consultative Council" had drafted, he only stated a fact—the fact that his had become the only factual government of China.

Now, what really do Mao Tse-tung and his associates mean to do with the power that has thus fallen to them? "Chairman Mao Tse-tung" (as he is always referred to in the Communist Party papers) was an early convert to Communism and a member of Sun Yat-sen's Nationalist Party when the latter in 1922 declared, that only in close alliance with Communism could the revolution started by him in 1911 for the regeneration of China be successfully achieved. From that position of Sun Yat-sen's, Mao Tse-tung has never budged, though he became a fugitive and an outlaw for many a long year, head of his Party, with Chu Teh head of his army. Together they rallied the struggling remnants of their adherents, again and again eluded the Nationalist forces trying to round them up and finally by a famous march through half the continent reached safety in the hill-country of the north, where the little village of Yenan became their war-time capital. From the realization of his ideas in this district and the literature sent out from there it is obvious that Mao Tse-tung is a 100% Marxist and honestly believes in "the Cause." All the same he is not a fool nor completely blinded by fanaticism. He believes in gradualness and realizes that the full Marxist order of society cannot be realized in China overnight. He declares again and again, that he welcomes in the meantime the cooperation of everybody, who will collaborate with him. On the other hand he believes that there is no hope for the success of Communism anywhere without close reliance on and subordination to Russia: what however his policy would be, once China was industrially fully developed and actually the Great Power, that today she is not, that is anybody's guess.

Although Communism as a doctrine is of an absolutist rigidity, it must not be forgotten that in its practical application it is purely relativist.

Thus Communists, when in opposition, aim at anarchy; when in power, at tyranny—as was exemplified by their ruthless ferocity and vandalistic destructiveness up to 1948, and their determination to enforce general orderliness and minute centralistic control since then. The dividing up of all holdings amongst the landless is done in the northern parts; but not in the whole region of Peking, which has become a "special" district. Foreigners have more liberties, the further you go south, and the fewer, the further you go north. In fact one of the most nerve-wrecking features of life in China today is, that one never knows from one day to another, what change of policy is being made; what new pin-pricks or bludgeoning one exposes oneself to; from what new "direction" the wind is going to blow next.

As administrators Chinese have never shone. The Communists are determined for China to turn over a new leaf in this respect as in all others. Punctuality is being enforced in government offices and time-wasting, ceremonious courtesy is suppressed. Black Market and bribery have been fairly well stopped; how far softening of the party stalwarts' original Spartan frugality has gone, it is difficult to say: certain it is that Mao Tse-tung is building himself fine headquarters in what was formerly the Imperial Hunting Park, one of Peking's show-places just outside the city. And when delegates came to the "Political Consultative Council," they certainly did loll about in spick-and-span limousines. The main trouble for the new rulers is the rawness and therefore administrative incompetence of their followers, who had perforce to be pitched into all positions of control and direction, even if the old-time staff (for instance of a bank) was continued in subordination to the Party Representative. The fatal flaw of Communism is its contempt for truth and its absolute utilitarianism. Knowledge, scholarship, research for its own sake, are no longer wanted; half-educated themselves, the Communist leaders produce only a half-educated people, whom of course it is easier to fanaticize than minds trained to scientific criticism and sober judgment. By July 1949 over 12,000 youths from lower High Schools had "graduated" after four months' study at an improvised "North China People's Revolutionary Academy" and were being given key positions in the army, administration, schools and factories. Even in medicine an "Academy" at Tungchow under the direction of a fellow-travelling American doctor turns out "qualified" medical



men after a few months of study, which he naively told me was specialized and intensive.

And the Church? At present she is tolerated and Government spokesmen have laid it down that there must be no persecution of religion, that in fact, a good number of Chinese people's citizens are Catholics. Services are therefore undisturbed and our churches indeed are more than ever thronged at all hours for Mass. The Party presumably realizes that the Foreign Missions in China produce a respectable total of that most desirable and elusive commodity, foreign currency; hence their understandable reluctance to kill the goose that lays the golden eggs. At the same time they go on denouncing all religion as mere superstition, preaching Marxist atheism and dialectical materialism, and inveighing against all foreigners as detestable tools of Western imperialism and Wall-Street finance. From one day to another, exorbitant taxation of its land may snuff out the existence of a Mission, if not sufficiently

pliable towards the new régime, and in the meantime pin-pricks against "missionary blood-suckers" may take the form of charging them with depriving Chinese citizens of their liberty, failing to pay them adequately or otherwise mistreating them. The very existence of private, i.e. non-Communist-State, schools is considered a temporary anomaly: where tolerated, all religious subjects must be cut out and courses in economic Marxism and Dialectical Materialism be given; the management of the schools must be turned over to a body of delegates selected by the professors, students and employees—the Missionaries being left with the privilege of footing the bills.

The future? I draw no conclusions, I venture on no prophecy. All I have tried to give to the reader is a factual picture of the actual situation, such as it prevailed when I left my dear, distressful, China two months ago.

H. C. E. ZACHARIAS

## BISHOP OXNAM *vs.* CATHOLICS

**S**T. Mary's Hospital<sup>1)</sup> is the best possible place in Rochester to launch a strong protest against the outrageous attack upon American Catholics by Methodist Bishop G. Bromley Oxnam. The attack took place at the meeting of the Board of Missions and Church Extension of his denomination the night of Dec. 7, 1949, in Buck Hill Falls, Pa. It was prominently featured in news columns of both Gannett newspapers the next day, the morning Rochester Democrat and Chronicle and the afternoon Rochester Times Union.

This furnishes a classic example how anti-Catholic is the editing of the news in the American Public Press. The New York Times, however, proved to be an exception that day in this case.

In striking contrast to the Rochester Gannett Press, the New York Times ignored this bigoted attack of Methodist Bishop Oxnam upon the American Catholics. This great newspaper simply remarked that Bishop Oxnam of the New York Area of the Methodist Church "reiterated his proposal voiced in the Reformation address on Nov. 30, that the Pope enunciate a new doctrine in the realm of religious liberty!"

What this alleged new doctrine was to be, the New York Times intimated by citing a sentence from Bishop Oxnam's speech: "If His Holiness would simply declare that in all matters of religious liberty the Roman Catholic Church will do unto others as it would be done by and would then act upon that declaration our difficulties would be overcome."

What Methodist Bishop Oxnam really wants, is to remove the obstacles in Spain and Latin American countries to Methodist proselytizing of native Catholics to his brand of Reformation Christianity which was not founded by Christ but by some man out of step with the one, true fold of Christ, shepherded after Him by his lawful successor, the Pope at Rome.

These national legal obstacles are very small in comparison for instance with the restrictions upon the Catholic ministry in such a strongly Lutheran Protestant State as Sweden, which Methodist Bishop Oxnam carefully refrains from ever mentioning.

In his drives against the Catholic Church Methodist Bishop Oxnam also carefully ignores how the rights of non-Catholics are recognized in overwhelmingly Catholic Italy since that country

<sup>1)</sup> Where this paper was written. Ed. SJR.



reached an understanding with Pope Pius XI so as to put an end to the strained relations between Church and State there because of the absorption of the Papal States by the United Kingdom of Italy.

Although Religion was put back into the schools of Italy which is almost wholly Catholic, the Jewish Telegraph Agency was enabled to send out a dispatch from Rome April 15, 1930, covering the publication of a law passed in June 1929, which recognized in detail the rights of non-Catholics in Italy to liberty not only in the profession of faith, religious worship, and the exercise of charity, but also in education.

This law of Catholic Italy provides (1) that "students in non-Catholic seminaries or rabbinical schools may postpone their military service until after graduation and parents of non-Catholic students in the elementary schools are entitled to claim exemption for their children from religious instruction."

This new law also makes provision (2) "for instruction in a special religion within the school premises when the number of non-Catholic students is sufficiently large to warrant it."

Finally this law admits (3) that "schools in non-Catholic communities may be subsidized by the state or municipality." If Methodist Bishop Oxnam lets this last provision of this law of Catholic Italy sink into his bigoted and prejudiced mind, he may be able to understand why Pius XI charged the Public School system of the United States, in his great encyclical on the Christian Education of Youth, with a violation of distributive justice for its totalitarian monopoly of Public funds from school taxes raised from Catholic as well as Protestant parents.

As far as the pertinent news articles in the Gannett Press of Rochester are concerned, fundamentally Methodist Bishop Oxnam's outrageous attack on the American Catholics pretends to be aimed at the Catholic intolerance he alleges falsely, in contrast to the tolerance he claims for Protestantism.

How far this fancied picture by Methodist Bishop Oxnam is from the reality may, at the outset, be well illustrated by contrasting the actual facts connected with the earlier days of two benevolent institutions that still function in Rochester today, the Protestant Home for the Friendless and the Catholic Hospital of St. Mary's.

Before the rise of fuller religious liberty in

Rochester the Protestant Home for the Friendless had a sign hanging in each room warning the inmate that the ministry of a Catholic Priest was forbidden within its precincts even to a dying person. On the other hand from its very beginning, St. Mary's Hospital, the first hospital to open in Rochester, welcomed the ministry of a minister of any denomination to the sick and dying without discrimination of race, color, or creed.

After these preliminaries let us get down to Methodist Bishop Oxnam's outrageous attack upon American Catholics that has been spread throughout the length and breadth of our land by the secular Public Press. It reveals a new twist to the bigoted anti-Catholic Propaganda of Bishop Oxnam. The Methodist Bishop labors to link it with an attack upon communism.

Bishop Oxnam's double pronged attack on American Catholicism and Communism aims evidently to confuse the American mind on American Catholicism despite the fact that Peter Edson's recent newspaper article about the *30 Year War on Reds* pointedly observed that "on the Protestant side... the record is not up to that of the Catholics."

Peter Edson writes this avowedly in view of "Methodist Bishop G. Bromley Oxnam's claim that Protestantism is the true bulwark against Moscow." Is Bishop Oxnam's claim advanced to throw dust into people's eyes, in order to blind them to the terrible mass persecutions of Catholics in the predominantly Catholic States that have been either forcibly absorbed into Soviet Russia, like Lithuania, or craftily reduced to puppet States, like Poland, Hungary, and Czecho-Slovakia, whereas only a handful or two of Protestant ministers suffered in Bulgaria as the result of Soviet aggressive expansion?

Bishop Oxnam's bigoted attacks on Catholics must bring comfort and joy to atheistic Communism both at home and abroad. Communism has a better chance to rule when Christians of different denominations, who ought to fight the common enemy, incriminate and fight each other.

Pharisaic hypocrisy worked hard to incriminate Our Lord and Savior, Jesus Christ, as an enemy to the Roman State and succeeded in having Him sentenced by the Roman Procurator, Pontius Pilate, to be crucified unto death. It is Pharisaic hypocrisy that makes Bishop Oxnam also labor hard to incriminate American Catholics as enemies to the United States?

That really seems to be his objective; it was



also the objective of Native Americanism, Know Nothingism, and A.P.A.-ism, as the successive waves of Anti-Catholic bigotry were called, that swept over the United States in the course of the nineteenth century without being able, however, to achieve their ultimate objective—the ruin of the Catholic Church in the United States. The sound sense of the great majority of American Protestants helped American Catholics to survive.

Just as Soviet Russia continues falsely to accuse the real democracies in the West of aggressive imperialism, of which Soviet Russia itself is guilty by its ruthless expansion in Western and Central Europe, so Methodist Bishop Oxnam is in the habit of falsely ascribing to Catholics in the United States “a carefully calculated plan to break down the American separation of Church and State,” of which he himself is guilty by his plotting with some Protestants and other Americans to surrender the American Public School to a little atheistic minority in the Nation.

If people with open minds will take the trouble to read the comments of Arthur Sutherland, Professor of Law in Cornell University and distinguished son of our own late Judge Sutherland, on the United States Supreme Court's decision in the Champaign School case in favor of an atheistic mother of a son attending that school, they will learn a whole series of facts that will prove to their minds that Bishop Oxnam's ideology on Separation of Church and State is not the American Separation of Church and State, conceived by the Founding Fathers of our great Democracy, and put by them into the first article of our Bill of Rights in its freedom of religion together with freedom of speech, the press, etc.<sup>2)</sup> This is modified by the Federal Government's aids to religion, in the Chaplaincy to Congress, the armed forces of the Army, Navy, and Air, etc., etc.

Catholics have never labored to make the American Public Schools, which were religious schools till their secularization after the middle of the last century, Godless, but Bishop Oxnam with some Protestants and other Americans allied for his brand of separation of Church and State have actually worked to make the American Public Schools more Godless, thus playing into the hands of the little atheistic minority in the country.

That a fair and just share in the public funds raised in public taxes from Catholics as well as Protestants for the education of their children

would ruin the American Public School system, as Bishop Oxnam loudly asserts, in sheer nonsense.

It has not ruined the Public School System either in Canada, or Great Britain where there is greater freedom of education than in the United States precisely because there is no totalitarian monopoly of public funds enjoyed there by the Public School system, as there is in the United States with the exception of incidental services to the child of free text books, school lunches, immunization from disease and bus transportation in some of the States.

If possible, even these incidental services that hardly amount to more than the crumbs that fell from the table of Dives in the Scripture Parable, would be monopolized for the children of the Public School system by Methodist Bishop Oxnam and his like, to the exclusion of other children, whose parents pay the taxes out of which is defrayed the expense for Child Welfare, as well as the parents of the children in the Public Schools.

If Bishop Oxnam does not thus hesitate to violate a fundamental principle of simple ethics—namely distributive justice—for the benefit of all American children without discrimination, it is not surprising when he calumniates American Catholics still further by accusing them also “of a plan so to mold the thinking of youth as to discount the values that lie in liberty of conscience and of worship.”

The widely publicized case of Father Feeney and his deluded following is the most striking proof that the thinking of our Catholic Youth is not “molded so as to discount the values that lie in liberty of conscience and of worship.”

Father Feeney's emphasis upon a Catholic partial truth to the exclusion of the saving Catholic whole truth brought him the well deserved condemnation of the highest local authority, Archbishop Cushing of Boston, and of the Supreme Congregation of the Inquisition at Rome under the authority of the Pope himself, Pius XII. This official condemnation was urgently needed because, as Archbishop Cushing neatly phrased it, the teaching of Father Feeney and his following inevitably leads to intolerance and bigotry.

The popular newscaster, Lowell Thomas, was much surprised thus to learn what was the real teaching of the Catholic Church as regards those outside of it. However, every Catholic child knows this from its childhood when it learns the answers to two pertinent questions in its Catechism:

<sup>2)</sup> For Prof. Sutherland's article see *Harvard Law Review*, June, 1949.



1. "What do we mean when we say, 'Outside the Church there is no salvation'?"

"When we say, 'Outside the Church there is no salvation,' we mean that those who through their own grave fault do not know that the Catholic Church is the true Church or, knowing it, refuse to join it, cannot be saved."

2. "Can they be saved who remain outside the Catholic Church because they do not know it is the true Church?"

"They who remain outside the Catholic Church through no grave fault of their own and do not know it is the true Church, can be saved by making use of the graces which God gives them."

This saving teaching of the Catholic Church, which molds the minds of Catholic youth to tolerance and Christian Charity towards non-Catholics, is a good summary of Catholic teaching for the child that has been beautifully put for its elders into an allocution of Pope Pius IX in 1854 and into his encyclical to the Italian Bishops in

1863 and finally into the *Schema* for the Council of the Vatican in 1869-1870. This matter would have reached definition by this General Council of the Church if the Council's continuation had not been interrupted by the absorption of Rome into the Italian Kingdom of that day.

This is the truth of the matter despite all the bigoted anti-Catholic propaganda of Methodist Bishop Oxnam. However, no Protestant minister, especially not a Bishop of any Protestant denomination, can afford to bear false witness against his neighbor.

Protestant educators have told me personally that many enlightened Protestants are not at all in sympathy with Bishop Oxnam's bigoted attacks on Catholics throughout our country where the spirit of unity is needed above all to meet the present World Crisis.

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Rochester, New York

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## Warder's Review

### *The Folly of Waste*

THE number of Americans who believe they cannot afford to invest in books and pictures, family silver and substantial furniture is very great. Their needs are generally satisfied in Woolworth and Kresge stores, where cheap and nasty are at home. On the other hand, Americans waste far too much money on luxuries of no cultural value, as for instance cheap cosmetics and perfumes, cigarettes, and chewing gum.

While the nation continues to deplore the lack of housing facilities, the total cost of chewing gum shipped by manufacturers to domestic and foreign markets in 1947, the last year for which figures are available, was \$148,286,000. And these figures do not represent retail prices, but the cost of the goods to jobbers and dealers, f.o.b. But while producers have engaged in efforts to induce the people in other lands to use chewing gum, exports in 1947 reached only 4.6 percent of the total output. Cuba and the Philippines are the outstanding "consumers" of chewing gum outside of the United States.

The article is produced chiefly in three states, New York, Pennsylvania, and Illinois. The men

who gather the most important ingredient of chewing gum, chicle, in Yucatan and Guatemala, so missionaries tell us, lead a hard life and are poorly paid for the labor they perform gathering the raw material in the jungle. Moreover, at present they are living in fear that their occupation may be taken from them, because they have been told that the manufacturers were beginning to use a synthetic gum instead of the natural product.

### *Retrogression*

WHAT remains to this day a popular belief: "There are no classes in American society," is not shared by more scrutinizing observers of social conditions in our country. The conviction, pieced together from bits of observations of their own, and information gathered from books on various subjects, beginning with the study on the "Jukes" and including Mark Twain's "Tom Sawyer," leads them to contend that, despite the general belief to the contrary, there exists in the United States a social stratification, opposed to



egalitarianism, which promises to become permanent.

The "Study in Quality and Inequality," produced by W. Lloyd Warner and Associates, and published with the title "Democracy in Jonesville," now submits proof for what has been the belief of some. The investigators wisely chose a small mid-western town, located along the route of the old Illinois and Michigan Canal, for the purpose of their demonstration, of which we may have more to say in the future. At present, we wish to point out certain observations by one of the investigators concerning the effects of the last great depression on a group of farm owners, mostly Norwegians, located in the county whose political and commercial center Jonesville is.

We are here supplied with evidence of what we have more than once referred to: The economic position of the small farmer, particularly if he is in debt, is insecure, and he may easily be driven from the land, which will be acquired by prosperous enterprisers or professional men, such as physicians or lawyers, residing in nearby towns. It is in this regard the author of the chapter on "Town and Country: Structure of Rural Life," writes:

"The significant and sudden shift in land ownership during the 1930's had important effects on the rural community. The control of most of the land in North Township has shifted from independent farmers living on the land to absentee landlords who live in town and have only a "paper" relationship to the land. Whereas the first generation of rural Yankees<sup>1)</sup> who retired to the town retained a personal interest in the land and the problems of the tenants, the succeeding generations of the original farmers and the industrial families who acquire farms are less interested in the operation of the land except as a source of income and as a status symbol."<sup>2)</sup>

The change referred to has been brought about largely at the expense of Norwegian farm-owners. Evidently poor at the time of their arrival in the Corn Belt of Illinois, early in the sixties of the last century, they did at one time succeed to improve their economic condition. "The Norse," we are informed, "were successfully replacing Yankees in the ownership of the land until the great depression, when the Norwegians lost out to absentee Yankees (or as we would say, absentee capitalists. Ed. SJR). The result has been a recent increase of subordination of the Norwegians to the

Yankee landlords of Jonesville." The author of this statement believes the Norwegian farmers referred to have lost almost half of their land in the depression years of the thirties. Remembering the large total of farm bankruptcies of those years, we do not question the correctness of the statement.

The conditions described constitute more than a symptom of a passing economic indisposition. They reveal a deeply seated pathological state of affairs which affects the entire social body. The romanticists among us, whose antidote for the evils from which society is suffering is "back to the land," may be helped by this chapter of the study we have quoted from, to realize the difficulties in the way of the fulfillment of their in itself reasonable and commendable ideal. Let them ponder, among other things, the remarks of a Michigan farmer who recently wrote in an agricultural paper, he thought he had more money invested in farm machinery than in land.

### *Disappointment*

RARELY have we found the intellectual conceit prevalent in the last century better expressed than in the words of a Unitarian, as reported by the at one time famous Fr. Thos. N. Burke, O.P., who was in our country in 1872.

On April 25 of that year, the Dominican spoke on "The Attributes of the Catholic Church" to an audience in the Church of Our Lady of Grace, at Hoboken, New Jersey. In the course of his discourse the preacher stated:

"Men now-a-days put their hopes in anything rather than in Christ. It is only a few days ago I was speaking to a very intellectual man. He was a Unitarian—a man of deep learning and profound research. Speaking with him of the future, he said to me:

'Oh, Father, my future is the ennoblement of the human race; the grandeur of the 'coming man'. The perfect development by every scientific attainment, by every grand quality that can ennoble him, of the man who is to be formed out of the civilization and the progress and the scientific attainments of this nineteenth century.'<sup>1)</sup>

"That was his language," the distinguished Dominican relates. And it was the language of thousands of other men throughout many decades of the nineteenth century. We, on the other hand, have seen the "grandeur" of what they thought would be the "coming-man", the product

<sup>1)</sup> Yankee. The term is meant to describe people of older American stock, not New Englanders alone.

<sup>2)</sup> Loc. cit., N. Y. Harper Bros., 1949, pp. 242-43.

<sup>1)</sup> Burke, Thos. N., O.P., Lectures and Sermons, New York, 1872. p. 175.



of their altruistic dreams, fashioned in accordance with various philosophical systems in vogue among them. How the confession would hurt the Unitarian referred to, and his like, that from two of the great minds of their days, Hegel and Darwin, another thinker, Karl Marx, was at the very time drawing conclusions which would disperse their fancies like a blast of wind descending on a bin filled with chaff! Neither Comte's positivism or Emerson's transcendentalism has succeeded to shape "a new man" out of the civilization science helped to promote. The Darwinian theories, made into a philosophy by Spencer, rather tempted people to profess and practice atavistic desires, to return, with other words to a code of morals which, as they believed, had prevailed in the jungle.

Even today they do not like to be told about those primitives, who observe a high standard of morals, based on monotheism. The remarkable circumstance that such primitives have been able to avoid idolatry in all of its various forms, and also polygamy, cannibalism, and divorce, is not a popular subject of discussion, however fascinating the facts may be. An article, well supplied with pictures, asserting the fiction that man evolved from the brute, possibly in a cave or among the branches of a tree, and then fought his way up until today he realizes that it is not profitable to make use of aerial bombs, is still certain of popular acclaim.

Baron Münchhausen tried to make his readers believe he had pulled himself out of the quagmire, into which he had fallen from the air, by his own queue. Although men no longer wear queues, we still pretend it to be possible to free ourselves from the terrible trap which holds this generation tight in its vicious grip, by our own exertion. Just this no pagan civilization has ever been able to accomplish. The death-struggle of the Greco-Roman civilization always brings to mind the statue of Laokoon and his son's vain efforts to extricate themselves from the sinuous grasp of the snake that is crushing them.

Rousseau, one of the originators of our misery, preached: "Return to nature!" Men did so, and humanity degenerated. The Christian today points to the prodigal son and implores those who have strayed to return to their Father's house. Without Christ, life is indeed naught but a journey through a desert at night, where only a pack of wild beasts howl in reply to the wanderer's anguished cry for aid!

## *The Millstone Around the Nation's Neck*

WITH the intention of making even the indifferent comprehend the significance of the Federal Government's policy to spend money like water, Ross Roy, Inc., of Detroit have published an advertisement which leaves no room for doubt that our fiscal policy is a dangerous one.

It is, of course, known that in 1932 the Federal Government spent no more than 4½ billion dollars. On the other hand, it is estimated that for the fiscal year, 1950, the same Government will require ten times the amount mentioned, or 45 billion dollars. All too many people will shrug their shoulders and ask, "what must this lead to?" Others, who expect to profit from the Fair Deal will exult in the fact that the Government will, by hook or crook, be able to raise the money, without taking into account the evil results of such a policy. To impress on all of them the magnitude of the sum referred to, the Detroit advertising firm presents the following facts:

1. If everyone in the United States cashed in all of his life insurance policies, the total would amount to 44 billion dollars. This would not be enough to run the government for one year.
2. If every urban home owner in this country sold his home, the total would amount to 30 billion dollars. That's just enough to run the government for 8 months.
3. If every farmer in this country sold his farm, farm equipment and livestock, the total would amount to 25 billion dollars. The government could not run for 7 months on that amount of money.
4. If every industry converted its net working capital into cash, the total would amount to 39 billion dollars. That's hardly enough to run the government for 11 months.

The readers presented with this comparison are also reminded that in 1932 the late Franklin D. Roosevelt, at the time a presidential candidate, said: "Any government, like any family, can for a year spend a little more than it earns. But you and I know that a continuance of that habit means the poorhouse." The statement is as correct today as it was at the time when it was made. The inevitable results of the policy criticised may not be evident at present; one thing is certain, however, taxes must be increased, to avoid still greater deficits, and higher taxes will increase cost of production and impoverishment of those who cannot shift the burdens on to other shoulders, which means weaker ones, of course. Indiscriminate spending



and an accumulation of debts has never yet promoted the welfare of individuals, institutions or nations.

The most serious aspect of the threatened situation is the influence excessive debts, both public or private, may exercise on private property. They may virtually wipe out any equity people may possess in property. At the present time, public

authorities and not a few people consider themselves watchmen in Zion, guarding what we may call our front door against the intrusion of communists who would abolish private property and establish collectivism, if they could. In the meanwhile, we are permitting enemies of a sound social order to enter by a rear door and to make themselves at home.

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## Contemporary Opinion

**A**RMS create arms. That is why we view with some apprehension the American lavishness in supplying Western Europe with lethal weapons. Why, even the rumor of arms is sufficient to start off not so much an armament race, such as we knew in the days before World War II, but an atom-bomb race such as the nations "in the know" are now engaged in.

No sooner was the announcement made that an atomic explosion had taken place in Russia—with the implied suggestion that the making of atomic bombs was no longer an exclusively American secret—than the U. S. Atomic Energy Committee hastened to announce a decision to make more (and presumably bigger and "better") atom bombs; to increase the existing stock-pile; to step up the production of uranium ore and to ask scientists now working for private institutions to join the atomic bomb project.

All that is needed now is an announcement that the United States has with its usual generosity arranged to supply the countries of Western Europe (and Yugoslavia?) with ready-made atomic bombs in preparation for the great day when the signal is given for all of them to go off together.

*The Irish Catholic*  
Dublin

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Broadly speaking, the world today is divided into two schools of thought on defence. One school believes that, as the only enemy is ideological Communism, incarnate in the Soviets, the true means of defence is to be found in a unity of the West involving not only unity of command but universality of training and of armaments. The other school, sharing the belief as to the only enemy, is convinced that the soundest means of

defence is to be found in strong nations acting in concert but retaining their individual sovereignty. The second school mistrusts intensely any super-State in government and any detached force of manoeuvre in military matters. Such a super-State and such an internationalised force must sooner or later come under the domination of one Power, if it does not fall into the grip of some evil junta, as Germany fell into the grip of the Nazis. The one Power which could dominate any such force or any Council of Europe or Council of the World in present circumstances must be the money Power, using the term not in the sinister sense but as an accurate name. The money Power in the post-war world is the United States. If, therefore, British—or other—national sovereignty is impaired for the benefit of an internationalized body or force, the danger must be that to escape from the ideological domination of Communism, the ideological domination of an economic *pax Columbia* must be accepted. The school of thought which sees the situation in this way may exaggerate the danger, and may certainly exaggerate the conscious intention of America, but its diagnosis is by no means grotesque.

*The Statist*  
London

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The salutary fear which Geo. Orwell's book, "Nineteen-Ninety-Four", inspires is due to the fact that it is based not only upon the realities of Soviet Russia today, but also upon a realization of the evils which afflict our own society in the heyday of democracy. The evils which Orwell depicts in full flower in the future have already pushed up strong roots in Western society. Who can deny, for instance, that "doublethink"—the capacity to believe that black is white at the command of the ruling party, or to hold incompatible



beliefs in different compartments of the mind—is characteristic of our free society though not carried to any such lengths as in the Communist world? For have we not recently emerged from a war during which official and unofficial propagandists persuaded a majority of Americans that the same phenomena that we considered wicked in Germany were praiseworthy in Soviet Russia? And were not a majority of so-called progressives, liberals and fellow-travellers of the Communists in favor of the Morgenthau Plan for Germany while condemning genocide when practised by our enemies?

Clearly the capacity for double-thinking is inherent in all mankind. It needs only to be taken full advantage of by demagogues and would-be dictators for the establishment not of a classless, but of a soulless society. In Orwell's world of the future there are no moral standards or ethical principles and no good but power exercised for its own sake . . .

FREDA UTLEY  
*Plain Talk*<sup>1)</sup>

Cardinal Newman, writing nearly a hundred years ago, when the Humanities were still valued at Oxford and Cambridge, describes the Church's idea of true scholarship which comes from the balanced interplay of religious and secular values:

"That only is a true enlargement of the mind which is the power of viewing many things at once as one whole, of referring them severally to their true places in the universal system, of understanding their respective values, and determining their mutual dependence.

"Thus is that form of universal knowledge set up in the individual intellect, and constitutes its perfection . . . it puts the mind above the influences of chance and necessity, above anxiety, suspense, unsettlement and superstition."

And *School and Life*, surveying the wilderness of modern thought and a scholastic system which teaches man this or that branch of knowledge but nothing about the why and wherefore of his own existence, has sadly to conclude that "the individual should not be left indefinitely without the support which he needs. For to leave him without it is to open the door either to moral irresponsibility or to acute moral tension."

D. G. GALVIN  
*Catholic Times*

## Fragments

IN a pastoral letter, published in 1922, Msgr. Garnier, Bishop of Lucon in France, remarked: "If there are in the world slaves of human respect, of ambition, of money, and of shameful passions, there are also, thank God, slaves of conscience and of duty."

Replying to an attack on him by Walter Winchell, Mr. Merwin K. Hart, speaks of "the little rasping-voiced key-hole 'commentator' hired by the Kaiser-Frazer Company." Winchell calls Hart "the pro-Franco propagandist." That a capitalistic concern uses the commentator's popularity for its own purposes, irrespective of moral considerations, is another characteristic of the age.

It is of current interest to ask—can British Socialism survive? Mr. Christopher Hollis, M.P., replies to that question in "Can Parliament Survive?" published recently. And his answer is—"No." British Socialism, he insists, is rushing rapidly to dissolution. And he has little difficulty in demonstrating that the pose of British Parliamentary Socialism as a bulwark against Communism "is a fantasy so foolish as to be hardly worth discussing." For Socialism in its fullness is Communism, the *Irish Rosary* adds.

"You give bread to the poor," said Saint Augustine, "it would be far better if no one went hungry and such help was not needed." Quoting this, Fr. R. Regamey, O.P., says: "The charity of Christ urges us to root out misery and injustice, and not simply to resign ourselves to its continuance; the function of the poor is to give us opportunity of releasing them from their poverty."

Our timorous generation, willing to sell its very soul for "security," might ponder Canon Sheehan's remark: "If great trials are avoided, great deeds also remain undone, and in hugging a miserable sense of security, the possibility of nobleness is utterly lost."

A truth of tragic significance is expressed by a German novelist, the author of "The Pope from the Ghetto": "When a man falls, God will punish him; but when woman falls, God punishes all the people."

1) "Vision of Tomorrow", Oct. 1949, p. 45.



# THE SOCIAL APOSTOLATE

## Theory — Procedure — Action

### *State Controlled Secularism in Education*

A PRODUCT of the Enlightenment, the secularization of the school and education has been carried to the four corners of the world in the course of a hundred years. Australia is a case in point, to which our attention has now been drawn by the Hierarchy of that country.

Shortly before the end of last summer, the Archbishops and Bishops of the Commonwealth of the antipodes issued a statement on "Christian Education in a Democratic Community" which was read to the Catholic people in their churches. Word for word almost, sentence for sentence the opinions on the nature and results of the secularization of schooling are applicable to conditions prevailing also in our country. The history of the system runs parallel in both countries. The Australian Bishop's dispassionate and well-reasoned statement declares:

Nearly eighty years ago the people of Australia were persuaded by a group of theorists to adopt "free, compulsory and secular" education. Few will deny that in a democratic community education should be "free"—i.e., paid for out of public funds, ensuring that the children of even the poorest citizens should receive adequate schooling.

It must be admitted, too, that the community is entitled to insist that all children must attend school, and that careless or stupid parents should not be allowed to deprive their children of educational opportunities.

*What is open to challenge is whether SECULAR education is desirable—whether the whole educational system should be controlled by public officials, that it should be cut off from religious influences, and that those parents whose consciences demand an education based on religious and moral principles should be penalized for those convictions.*

Great claims were made for the system based on State-controlled secularism, the Australian Hierarchy recalls. It was to eliminate sectarianism, to allow the light of science to penetrate young minds, to produce nobler citizens, free from prejudices, fit for democracy, anxious to devote themselves wholeheartedly to the general welfare; and the rest.

### *The Fruit*

Present moral evils in community life includes these:

Class hatred is as bitter today in Australia as it has been in the past.

There is a general apathy concerning national problems, and a widespread refusal, especially by the most highly educated, to take part in public life.

Loss of pride in workmanship has been accompanied by a decline in productivity, which threatens the economic fabric of the nation.

The desire for security at all costs has led to an alarming loss of the spirit of adventure and initiative in the young, and to an equally alarming dependence on the State for all their needs.

There is hardly any preparation given for the married state.

A widespread cynicism, based on the popular conviction that almost every activity is a "racket," warps the moral outlook of the young.

Except in the field of music there is a general lack of interest in the arts.

The high proportion of unskilled workers in the community bears witness to the failure of the system to provide adequate vocational training.

The flight from the land, which today threatens the stability of the nation, is the result not only of bad economics but of a false outlook engendered by modern education.

It would be unfair to place the entire responsibility for these evils on the educational system, the Statement points out, for many of them are at least partly the result of the unchristian organization of social and economic life.

### *Other Results*

But for over sixty years in Australia that system has been controlled and sometimes developed by men who are the products of the State-dominated secular education. *Three generations have been brought up to separate sharply religion from life and the knowledge of Christ from the knowledge of anything else.*

The very evils of the social system spring partly from the failure of the schools to link morality with economic life. The educational system must bear its share of the blame.



Australia's Hierarchy adds to this statement an answer to the question: "What do we ask of education?" In summary form, these are the main headings of this part of their declaration on secularism in education:

THE IDEAL CITIZEN will act intelligently and responsibly as a creature of God, responsible for his own actions and for his fellow-men, ready to stand up for freedom against tyrants of all kinds and against tyrannical groups.

THE TEACHER will have the moral and intellectual qualities for his office; will *form* children, not *condition* them after the pattern of totalitarian perversion; will not concentrate merely on technical instruction but will endeavor to form character and to instil moral values, together with a confidence in reason, a respect for the wisdom

and experience of past generations, and a keen interest in social justice.

To this is added, finally, the demand that a proper system itself should include four freedoms:

(1) *Freedom of intellectual training* — not merely a dull uniformity of types and views.

(2) *Freedom of choice of vocation*—not with undue emphasis on "white-collar" jobs, but with "equality of opportunity" so that every child may have the chance of training for that occupation in which he (or she) has natural aptitudes and can best promote the national welfare.

(3) *Freedom of local control*—rather than rigid centralization.

(4) *Freedom in religious education*—for every parent to provide for his children religious or moral education of the kind he prefers.

## Home Industries

### *A Field for Craft Work*

IN the market-place at Annaberg in Saxony a grateful people have erected a monument to a woman, to whom they attribute the introduction of lace-making in their community centuries ago. This is but one example of many, of the inauguration of some craft in a community when its people were in need of a new source of employment and the opportunity to provide for themselves a living. Particularly in the mountainous regions of Germany many now well-known home-industries were introduced to meet the need for a new enterprise at a time when emigration was not so easily effected as in the nineteenth century.

In the Bavarian Alps, the town of Mittenwald, prior to the second World War, annually produced ten thousand violins and other string instruments. A violin-maker from the Tyrol had introduced this craft to the community toward the end of the seventeenth century, and it has flourished there ever since. Certain kinds of trees, growing on the mountainside adjacent to the town of 3360 Catholic inhabitants, furnishes various woods particularly adapted for use in the building of violins. In this case too posterity has remembered the founder of the local industry by erecting a monument to his memory.

We of the New World have been slow to realize the necessity of introducing crafts suited to a certain locality in need of an added occupation adapted to the condition and ability of the people. Beginnings have been made here and there; but

all over the country tens of thousands of men and women emigrate or deteriorate for lack of occupation. We have seen patchquilts made by colored women in Arkansas, and exhibited at a County Fair, which were of such high quality of craftsmanship that they would have brought thirty to forty dollars, if sold at Wannamaker in New York or Marshall Field in Chicago, but nothing was done in this case to provide a market.

As things are, we would wish to see each Catholic mission in the South and Southwest granted the cooperation of a group of men and women experienced in craft-work of all kind, whose duty it would be to carry into the cabins of renters and sharecroppers the ability to use the leisure winter provides for them in a worthy and profitable manner. Let us remember in this connection the toys of our childhood, imported from Germany. They were produced by peasants in their homes during the winter months. All of the animals that came out of the quaint Noah's Ark were carved and painted in the Thuringian Forest, or some similar region where agriculture did not suffice to supply the people with their modest wants.

In Nova Scotia a departure in the direction indicated has now been inaugurated. According to an account published in the *Casket*, Catholic weekly of Antigonish, nine young fishermen of Dover are engaged in an enterprise intended to improve their standard of living. From lobster trap they are turning to the loom, adding as it were, a handcraft to their accustomed piscatorial avocation. The newspaper account states:



"Finding financial returns from lobster fishing, which lasted only two short months of the year too little, the nine young fishermen turned to their parish priest, Rev. Peter Nearing, for help in solving their problem.

"Through his efforts Helen MacDonald and Celeste Surette, skilled instructors of the Handcraft Division of the Nova Scotia Department of Trade and Industry, came to this tiny fishing hamlet.

"Their education meager, some being unable to read or write, but with unbounded enthusiasm, the youths commenced a week of instruction which may prove to be the answer they've been looking for.

"Time meant nothing to them and although instruction was from nine in the morning till five at night they came to work on the table and floor looms long before nine and worked into the night, heedless of feeble lighting."

As to the immediate results of the experiment, the account says: "In one short week they turned out wool scarves, homespun baby blankets, cushion covers, bureau scarves, drugget shopping bags

and rugs. The boys are making six table looms and plan to carry on and weave productively by linking up with the St. Agnes Handcraft Guild. Their weaving products will be marketed through the local co-operative society."

It is furthermore worthy of note that with the departure of the government instructors the young fishermen-turned-weavers were left in the hands of Sister Vicentia, crafts teacher in the Dover school.

Hence, with a suitable room to work in, weaving looms, and a new leader in Sister Vicentia, the young craftsmen, ranging in years from 16 to 22, see promise of a better life in their village by the sea.

Opportunities to inaugurate endeavors of this or that kind are numerous in our country, not so men and women possessed of the vision and the will to improve the offered occasions. To dream Utopian dreams—and denounce Communism—is, of course, an easier task than the introduction of a craft to a depressed group of people with the intention of bettering their economic condition.

#### Farmers Oppose Centralization

### *Self-Help and Self-Government*

AT the beginning of fall, to be exact, on September 24, Senator George D. Aiken, of Vermont, told the farmers he was addressing at Blue Earth, Minnesota, "working out farm problems is a job for farmers themselves." At least, so the United Press reported. "Government," the former Governor of Vermont declared, "should enter the picture only to lay down rules ensuring fair play." He deplored the effort of government officials to make themselves necessary to farmers' welfare.

"I want, as much as anyone else, to see the farmers prosper," Senator Aiken added, "but I don't want them to lose their freedom in an elusive and fruitless search for security by government.

"Lasting agricultural prosperity cannot be handed out by the Government. It must be achieved through the united effort and co-operation of farmers themselves."

The desirability of self-help and mutual-help is, of course, beyond question. The general trend among the country's farmers is, fortunately, in the direction indicated. And while the members of the urban lower middle-class, particularly work-

ingmen, help to push the Welfare State to the front of the stage, the farmers still view the gifts presented to them in the shape of subsidies, which they would rather do without, with warranted suspicion. And thus all along the line they demonstrate a spirit of independence that is truly American.

Thus for a year past the *New York Ruralist* has regularly reported the activities of the Kiantone School Committee which was born out of spontaneous farm opposition to the steamroller tactics of the State Education Department in its school centralization program in Western New York. The sympathetic interest aroused in other rural areas of the State since last January is said to have been very significant and, because of it, the Kiantone School Committee decided to sound out sentiment for a statewide organization. The response was equally enthusiastic and an organization meeting was held in Syracuse last June under the auspices of the New York Citizens' Society for Better Education. Since then the first annual meeting of the organization has been held at Syracuse in October.

The farm-publication referred to welcomes this



movement, because "it is always better to have strong, intelligent and vocal opposition, and nowhere is this more needed than in matters pertaining to government. The State Education Department at Albany is typical of a government agency that has ridden far too long over the people of this State, often against the people's own best interests. It is therefore time—long overdue in fact—for the taxpayers themselves to let their sentiments be known as a group. They are the ones who pay the freight. They should therefore be the ones to see that the train goes in the right direction and no further than desired."

Under the heading "What Farmers Say" the *New York Ruralist* conducts an Open Forum which readers liberally avail themselves of. Thus B. H. Q. writes from Massachusetts:

"Your 'What Farmers Say' column is always interesting, and especially interesting have been the letters about the school problem. The school problem should interest everyone, parents or non-parents, because the children of today will be the voters of tomorrow. Whether we realize it or

not, centralized schools mean centralized government. Centralized government, eventually means—what?

"History repeats itself and we are fast drifting towards the loss of our vaunted American liberty unless we can bring the home and school back to the moral standard on which our government was founded."

And a Mrs. R. B., a resident of Rhode Island, expresses the opinion:

"My husband and I were so pleased with the editorial in the September 17 issue of *The Rural New Yorker* 'What Price Security?' that we have sent it on to Senator Robert Taft in Washington.

"As New England Yankees we cannot believe the country really wishes to sell its birthright for a mess of pottage."

The spirit here manifested is an inheritance from the days of our forefathers, and we have by no means in mind only those who landed on "a stern and rock-bound coast," but also all those who resisted absolutism and defended self-government against any arbitrary power whatsoever.

#### A Devoted Pastor

### *How One Priest Solved the Language Question*

BECAUSE the Germans, at least those of former generations, leaned towards cosmopolitanism they were far more apt than the members of other nations to study languages. But it was for a reason, which has nothing to do with this tendency, Msgr. J. B. Gleissner, for almost half a century pastor of St. Joseph's Parish at Bryan, Texas, took up the study of the Bohemian and the Polish languages. He was urged on to the attempt for reasons of a spiritual nature, to be able to represent as worthily as possible the Good Shepherd, who embraces all members of His flock, irrespective of race or nationality, with the same love.

The fact referred to was related by Most Rev. C. E. Byrne, Bishop of Galveston, to a vast concourse of people on the occasion of Msgr. Gleissner's celebration of the Sixtieth Anniversary of his ordination to the priesthood. Having felicitated the Jubilarian, Bishop Byrne said:

"Monsignor, all of us admire you for your desire to respect the customs of the homelands of your parishioners of various nationalities. When you came over from the country of your birth, Germany, you spent much time learning the language of the land which you

wanted to call home. Then you studied the Czech language, so that you could care for the spiritual wants of the native sons of that country; then Polish and later Spanish." Moreover, Bishop Byrne also said that city advantages had no appeal for the Jubilarian. "He wanted to be assigned to a rural area and his Ordinary sent him to Bryan. He is a man taken from among men. He became so engrossed in his work that he never found time to return to his native land to visit his kinfolks and school-day friends. His work has been among his parishioners, visiting the sick and dying, on numberless occasions driving many, many miles in the middle of the night, over mud roads, to bring spiritual consolation to the dying. His work was a work of charity and mercy."

The speaker also referred to Monsignor Gleissner's interest in the Texas Aggies, several of whom entered the seminary to prepare for the priesthood. Furthermore, Col. Walter Parsons, of the A. & M. College of Texas, expressed his gratitude for "the wonderful help extended the Aggies by Msgr. Gleissner—"every Catholic Aggie points him out as an outstanding example of Christian piety."

Msgr. Gleissner has, over the years, attended a number of conventions of the Catholic State League of Texas, and it is on one of these occasions the writer met him. His address to the delegates had the Aggies for its subject. His deep and perpetual interest in them was evident.



## Challenge of the Cross

*Adults Not Fair to Youth*

CERTAIN statements in the address delivered by Rev. Fr. Hayes, founder and chairman of Ireland's *Muintir na Tire*, to the closing meeting of the twelfth National Rural Week, deserve attention. "Come forth, youth of Ireland, to sacrifice and service," the speaker called out, "and build in every parish in Ireland a living Christianity... Youth of Ireland, you are as good as those who went before you if you get the chance. That chance is now here. Take that Cross as your standard and plant it on your plough, and your furrow will lead to a glory as great as ever in the history of our land."

These words were, however, only the prelude of an accusation directed at the members of the older generation, and it is these remarks by Fr. Hayes should be pondered. The adult generation, of the present, the speaker said, had not been fair to youth, although, we would add, it had spoilt them. The adult had not put the right motives before the youth—let us remember that, in our country, they were generally offered sport as an antidote to the evils tempting youth—and it was the adults that were putting them on the road to materialism and pleasure-loving. They

must give youth the chance of sacrifice and service; they would always respond to sacrifice and service to the community.

Never before, said Father Hayes, was the ideal of service so necessary and never before had they a better youth to take up the flag. They could not arouse the youth of Ireland with the flags of phosphates, lime and drains and they could not lift them to heights with cattle diseases and tractors.

He wished to emphasise that he knew the value of better living conditions, of amenities, of better land and stock. He knew these are necessary; they were catering for all those things.

"But," he said, "let us put first things first. 'Seek ye first the Kingdom of God and His Justice and all these things will be added to you' is the slogan of *Muintir na Tire*."

We, in our country, have too often acted as if youth could not be moved unless something were done for it, if it were helped. Fr. Hayes follows the opposite course: "Youth of Ireland, a Cross is calling you. Right in your own parish create a Christian community; give service there. Be proud of service." Should we expect less from the Catholic youth of our country?

## Maternity Guild's Project

*Flight From the City*

FROM the October issue of "*St. Gerard Family Letter*" published at Pittsburgh, it appears that six families, members of the Guild, have gone to the land. The writer states:

"Bill and Eva Weiland have built their own home (actually) in Greentree where they are raising a growing family of children; also rabbits, goats and chickens.

"The Leo Bremers adjacent to Wielands till the soil with good results (according to Lill's cannery record) but still live in St. George's Parish, Allentown.

"Mrs. Margaret Weiseman and daughter Mary, have built their home in Library.

"Jack and Mary Thornton and children are on the land near Butler. Francis and Joe Stetor (of the Hazelwood group) have bought near the Thornton farm and will go out soon with their family.

"The latest migration is the Frank Murphy's who are happily located on Mary's Acre, 13 miles from Butler on Old Route 8.

"Mother Murphy asks our prayers that at Holy Sepulchre Mission they may soon have the privilege of daily Masses and a parochial school.

"Father Raynak, one of our own Father Lawless' Confraternity missionaries, is working and praying for this eventuality."

Such attempts at liberation from the embraces of the Moloch, known as the "big city", is worthy of attention, and it is commendable that the Maternity Guild should help promote such efforts. Nevertheless, this flight from the city does not offset the results of flight from the land, as statistics prove. Nor will it be possible for those occasional escapists to influence the economic factors of country life. Moreover, how often will it be possible for the children of emigrants from the city to remain on the land. Nothing has so helped to depopulate farms and villages in our country as the lack of opportunity to make a living in rural communities. Out of four, five or six children, two or three are obliged to leave the country-side to seek work in towns and cities.



# SOCIAL REVIEW

## *Catholic Social Action*

AN international Congress of the Apostleship of the Sea will be held in Rome, beginning March 22, 1950, according to the Holy Year Central Committee.

The Congress—the twelfth in the history of the Apostolate, organized in 1920—will be under the presidency of Archbishop Giuseppe Siri of Genoa.

ACCORDING to "*Notes sur la situation sociale et religieuse en Italie en 1949*". (Fiches Documentaires, October, 1949), Italy is now divided into 331 dioceses and ruling Abbeys with 23,400 parishes. There are 282 resident Bishops with 44,777 secular priests or one priest for every 100 inhabitants. There are 109,000 men and 188,000 women in Religious Orders. The clergy live very poorly. The Bishops receive one third of a laborer's wages while the priests receive for the entire year a sum which a laborer receives in a month.

Since the concordat fixed the salaries of the clergy in 1931 the lira depreciated by 50 times. While the worker's wages have been increased, that of the clergy remains the same as in 1931.

THREE Siamese physicians who qualified in Ireland, and an English matron—Miss Teresa Lightwood—have opened in Bangkok Siam's first Catholic maternity hospital, in premises given by a Chinese. The hospital occupies the largest block of a hospital where the Chinese owner has installed an operating theatre, labour ward, sterilising room and lift. The maternity hospital—dedicated to St. Joseph—has 40 beds.

The hospital has established Siam's first maternity nursing school granting first-class degrees. Hitherto nurses obtained only second-class degrees. It hopes to train girls and native nuns for work in up-country stations, where there are no medical services and the maternity death-rate is very high.

ON December 9th and 10th, the third annual Symposium of the Natural Law Institute, College of Law, was conducted at the University of Notre Dame. According to the program four main addresses were delivered on this occasion: Dr. Carlos P. Romulo, President of the United Nations, "Natural Law and International Law," Dr. Stephen Kuttner of Catholic University—"Natural Law and Canon Law," Professor E. S. Corwin of Princeton University—"Natural Law and the

American Constitutional Law," and Hon. Richard O'Sullivan, Kings Counsel, London, England—"Natural Law and the Common Law."

The Institute was formed in 1947, with the purpose in view to challenge the false philosophy of law that has of late influenced Courts and schools of law, "and to attempt to restore the Natural Law philosophy of our Founding Fathers."

The message on this subject Pope Pius XII addressed to the International Congress of Humanistic Studies early in the fall is a further incentive for Catholics in general to promote the study and knowledge of the Natural Law in accordance with the tradition of the Church.

## *The Refugee Problem*

AMONG the victims of war none is more deplorable than the vast number of Arabs driven out of Palestine. The American press and people have not been aroused to the cruel situation, in which these refugees find themselves. The Arab world wishes them to return to their native Palestine. Ahmed Khashaba Pasha, former Egyptian Minister of Foreign Affairs, recently revealed that he had discussed the refugee question with the American Secretary of State when he was visiting Washington and had given him statistical proof that Egypt was not in a position to accept even a single refugee. The Secretary of State, he added, had accepted his point of view.

Israel, Khashaba Pasha said, had declared that the return of Arab refugees to Palestine would be prejudicial to Jewish immigration into her territory, as the Arabs would take the places the immigrants would otherwise occupy. On this point, Khashaba Pasha declared:

"If it is a question of recognizing the 'fait accompli,' I must say that it is a solution which we, as Arabs, cannot accept. I will go further and say that it is something which should not be admitted by the United Nations, of which Israel is a member."

## *Rural Housing*

DILAPIDATED, unsanitary and over-crowded homes by no means may be looked for in cities alone. They are to be found as well on farms and small rural communities. According to the 1940 Census, 2½ to 3 million farm houses fell below the standard established by the Housing Act for "decent, safe and sanitary farm dwellings." It showed that 16 percent of farm houses were over-crowded, 68 percent lacked electric lighting, 72 percent running water, 89 percent a private flush toilet and 88 percent a private bath.



The housing situation in cities, on the other hand, was vastly different. Only 6 percent of the urban homes were overcrowded. Only 4 percent lacked electric lighting, 6 percent running water, 17 percent a private flush toilet and 22 percent a private bath.

Improvements so far in housing probably have occurred only to a limited extent on farms eligible for assistance under the new Housing Act. Relatively low incomes of a large number of farmers plus the material labor and equipment shortages and the high costs of construction have prevented much building or repair work on the part of those unable to obtain private financing.

### Recreation

ACCORDING to a Twentieth Century Fund survey, nearly 846,000 acres of land will be needed in cities for park and recreation space in 1950 to serve an urban population of almost 85 million people.

A rough estimate shows that the 1940 urban park and recreation space was about 500,000 acres for nearly 75 million people.

### Loans To Students

TO advance students engaged in post-graduate studies loans from institutional funds has developed into an established custom in the course of the past twenty-five years. Norway sends the information that the Student Loan Office at Oslo University has since its inception two years ago provided students with 13,000,000 Kr. (\$2,600,000) in interest-free loans. Repayment begins one year after graduation and can cover a 15-year period.

Up to 60% of Oslo students are making use of this service, which has received heavy support from the State.

### Britain's Socialized Medicine

A LONG review in the British medical journal, *The Practitioner*, of the first year's operation of the British National Health Service is converted into the following synopsis by the *New Statesman*, of London, known to be favorable to the innovation: First, it is clear that many doctors have been very hard-worked, not only in a professional sense, but also because of the heavily increased burden of office work. Secondly, it seems pretty clear that the only serious financial sufferers are some of the Harley Street specialists, and that G.P.s, as

well as dentists, though to a less extent, have no grumble about pay, except in relation to heavier work. Thirdly, the growing pains have been much less serious than was feared. Only a small minority of the public has wantonly misused the service; but *some* G.P.s have also abused it, by sending too many simple cases to the hospitals for out-patient consultation or treatment. Fourthly, as everyone knows, the cost was seriously underestimated, mainly because of an under-estimate of the real needs. Fifthly, the maternity service is not doing too well, because of the inexperience of many G.P.s and bad co-ordination between doctors and midwives. Sixthly, there are serious staff shortages at many points.

Finally, several of the contributors suggest that *token* payments for certain special services would do much to check abuses; but there seems to be little support for any *general* introduction of payments by patients over and above what they contribute under the compulsory scheme.

### Urbanization

INCREASE of urban populations is a phenomenon which even young countries experience. According to the official *Saskatchewan News*, Saskatchewan, urban population will probably equal that of rural areas by 1960. The general trend is towards urbanization, a Report recently published states.

In 1901, Saskatchewan had 77,013 rural and 14,266 urban residents, or 84.4 percent rural and only 15.6 percent urban. Today, approximately sixty percent of the people of Saskatchewan are rural, while forty percent are urban residents. In view of the current trend, the Report indicates, rural and urban population will probably be about equal ten years hence.

### Union Label

THE Amalgamated Clothing Workers (CIO) has launched a nationwide campaign to promote union-made men's and boys' clothing. To carry the union label message in the general press, labor press, national magazines and on the radio, the ACW plans to spend \$500,000.

Announcing the drive, ACW Pres. Jacob S. Potofsky pointed out that "the Amalgamated union label is a guarantee that a garment has been made under decent wage and working conditions, in a hygienic, well-ventilated factory where modern methods prevail. It is a further guarantee that, in each price bracket, the article of clothing



is the best money can buy in terms of quality and workmanship."

The union label, Potofsky added, is an effective safeguard against the few chiselers who still seek to undermine standards laboriously built up over the years.

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### Jim Crow

THE House Labor Sub-Committee, on Jim Crow in the Railroad Brotherhoods—Fireman and Engineers and Railroad Trainmen—has heard testimony showing collaboration between railroads and unions in excluding, limiting, and barring promotion of Negro workers.

Representative Powell produced figures to show that the non-promotable agreement of February '41 between the Enginemen and Firemen and 22 southeastern railroads, with the help of the National Mediation Board, had reduced Negro firemen from 41 to 5%.

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### Farm Organization

AT its 83rd Annual Session, held in Sacramento, Calif., from the 16th of November to the 25th, the National Grange concerned itself with a large number and wide variety of problems. The delegates, who came from thirty-seven States of the Union, adopted a program which, in general, calls for a maximum of self-reliance on the part of farmers and their participation in the solution of farm problems. The Annual Session rejected as unsound and unwise direct Government subsidies and production payments as an approach to farm price supports, except in cases of extreme emergency. The number of resolutions adopted is very large. Particularly noteworthy is the fact that the Grange decided at its Annual Session to support the Taft-Hartly Act.

While Federal Aid to Education, with state controls, is but one of the demands directed to the Federal Government, the Grange opposes compulsory health insurance, Government control of privately owned forest lands and subsidies as a means of supporting farm prices or income. Generally speaking, the Welfare State does not fair badly with the program of the Grange reflected in the resolutions of the Sacramento Convention.

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### New Farm Crops

OVERPRODUCTION of standard farm products indicates the need of discovering either new uses for long-known plants or the introduction of new ones suited to industrial purposes. Chief among new crops being considered by sci-

entists at Purdue University is guar, a plant offering many possibilities for industrial uses. Guar is a vine-like, hot weather plant bearing large leaves and clusters of bean pods containing pea-shaped seeds. Known botanically as *Cyamopsis tetragonoloba*, guar is a native of India where it is grown widely as a cattle feed. It is sometimes used as food by the Indians. Guar was introduced to the United States in 1903 by the U. S. Department of Agriculture. It was tested as a feed and cover crop for use in the Southwest.

However, it remained more or less a curiosity until during the war when a need arose for its gum-containing seeds. Guar met so well the requirements of a domestic gum producing plant that its agriculture and milling were undertaken at once, and the past 4 or 5 years have seen the first commercial production and use of guar in southern Arizona, New Mexico and California.

The seed of the guar plant when processed, can be used principally as a paper sizing material, in the manufacture of plastics, films and industrial adhesives. It is also a valuable aid in the hydration of paper pulp.

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OF oil-producing plants, the tung tree is an outstanding example of the successful introduction and commercial exploitation of a new chemurgic crop, says P. V. Cardon of the U. S. Department of Agriculture. "Domestic production of oil from tung nuts, which began in 1933 with an output of 150 thousand pounds, is currently about 17 million pounds a year.

So far, American tung oil is supplying only a relatively small part of this demand. There is a possibility that tung oil will find increasing use in paints and varnishes, particularly in combination with soybean oil."

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### Traffic Rules for Farm Machinery

AS a result of farmers' protests, the N. Y. State Department of Public Works has revised its rules covering the movement of oversize farm vehicles on State highways. Instead of a permit for such traffic being issued for only a one-month period, the term has been extended to four months.

The monthly permit fee of \$2.36 is now waived if the equipment owner carries insurance protecting the State against any highway claims that may be made against it.

Oversize vehicles are now allowed to use State highways on Saturdays, Sundays and holidays from one half hour before sunrise to eight a. m. o'clock. Heretofore, no traffic was permitted on such days.



# HISTORICAL STUDIES AND NOTES

## PROPAGANDA FOILED

### *A Contribution to the Study of Prejudice and Intolerance*

By

FR. THEO. PLASSMEYER, O.F.M.

IX

#### *Some more "German Plotters"*

MR. Kerrick: Here are their names: first and foremost is a certain Rev. Hugolinus Storff; another dangerous man is a Mr. Henry Pruemer, and the other two, less dangerous, are August Schlaarmann and George Deymann. Do you know them and can you be helpful to me, Father, to meet them?

Myself: Easily, Mr. Kerrick, except the Rev. Hugolinus Storff. He is absent from our Province.

Mr. Kerrick: Did he flee?

Myself: Not by any means, Mr. Kerrick. He would be the last one to flee from responsibilities.

Mr. Kerrick: Anyway it might be best to take his case last. Could you put me in touch with the other men?

Myself: Without any difficulty, Mr. Kerrick. Would you wish me to go along with you?

Mr. Kerrick: No, Father; thank you. I would prefer to go alone, if you could direct me to their homes. I want to avoid notoriety, unless they carry weapons.

Myself: No, Mr. Kerrick. Our people do not carry weapons; not even the village police, except on rare occasions.

I could easily direct Mr. Kerrick to the home of Messrs. Schlaarmann and Deymann. But I told him he might have some difficulty to identify Mr. Pruemer, since by this time of the afternoon Mr. Pruemer would most likely be in Buehnerkemper's saloon across the street, drinking a glass of beer with a few cronies.

Mr. Kerrick: Could you describe him to me, Father, for identification?

Myself: Oh, yes, Mr. Kerrick. Mr. Pruemer is about five feet and ten inches and is about fifty-five years old, somewhat stout with stooped shoulders. You will find him in his shirtsleeves. He had a round chin and a full face, which he shaves once a week. He is a retired farmer with all the independence of a retired farmer. The first look you will get from him is a squint of suspicion

from under his slouch hat drawn over his eyes. As a mark of disapproval of what you are saying (and he hardly ever approves of what a stranger says), he will protrude his rounded chin just a little. It implies that you may say what you please, he will think what he pleases, and, vice versa, that he will say what he pleases, granting you the liberty to think what you please.—With this instruction Mr. Kerrick, laughingly, left my office, promising that he would return to let me know the result of his errand. He did return in less than an hour, chuckling heartily.

Mr. Kerrick: Father, you certainly know your people. I found no trouble in locating Messrs. Schlaarmann and Deymann. They are good and honest men and harmless to our country. I did find Mr. Pruemer in Buehnerkemper's saloon, as you surmised, and I identified him at once amongst his pals, enjoying their afternoon beer together; in fact with your description I could have identified Mr. Pruemer amongst a thousand. I had an interesting experience with him, but I made short shrift. I ordered a glass of beer myself, hoping that I might overhear their conversation. I did not have to wait long before I got that unmistakable "suspicious squint" from Mr. Pruemer. He did the talking and I caught him in the act. He was criticizing our President for different measures. I stepped up to him and asked him whether he was Mr. Pruemer. There was at once that "suspicious squint"; next his rounded chin took that defiant shape; then the following scene was enacted:

Mr. Pruemer: Yes, sir, I am Mr. Pruemer. But who are you? And of what interest could I be to you?

Mr. Kerrick: Why, you should not talk that way about our President.

Mr. Pruemer: Who is going to stop me? This is a free country and the President had no business to plunge us into this ungodly war.

Mr. Kerrick (Showing his star): Do you see this, Mr. Pruemer? It is my particular business to silence you. Let us get busy at once. Mr. Buehnerkemper, who is your city mayor? And where can I find him at this time?

Mr. Buehnerkemper: Mr. Ben Weber, senior partner of Weber Bros., is our mayor. He is in his office across the street.

Mr. Kerrick: Mr. Pruemer, will you go along with me to your mayor?

Mr. Pruemer: I don't see why I should.



Mr. Kerrick: If you refuse, I declare you under arrest right now.

Mr. Pruemer: All right, let us go.

The two went together to Mr. Weber's office, and Mr. Kerrick produced his credentials.

Mr. Kerrick: Are you Mr. Ben Weber, the city mayor?

Mr. Weber: I am, sir.

Mr. Kerrick: Do you know this gentleman?

Mr. Weber: I do, Mr. Kerrick. He is my neighbor.

Mr. Kerrick: I heard him unduly criticizing our President and thus stirring up your people. That has to be stopped. Would you take Mr. Pruemer in parole?

Mr. Weber: Anything for the peace of our community.

Mr. Kerrick: You heard this, Mr. Pruemer. Are you willing to be taken into parole? (Mr. Pruemer hesitated.) Very well, Mr. Pruemer, you are under arrest and you go to Springfield with me at once, even as you are here in your shirtsleeves.

Mr. Pruemer: All right, I accept the parole.

Mr. Kerrick: Just as you please, Mr. Pruemer, I hereby declare Mr. Pruemer under your parole, Mr. Weber; and I hold you responsible for Mr. Pruemer's silence; and as soon as he speaks again against our President or our government, I oblige you to report him to me. Here is my card. I shall be back to check up on Mr. Pruemer's conduct. Goodbye.

Upon his return to my office, Mr. Kerrick expressed himself well satisfied with his errand so far, especially since he had detected at least one person that had given a plausible reason for action, though he admitted himself that he had taken action more for effect than anything else. But, he remarked, there is yet the case of Rev. Storff. He is supposed to be the veritable stormy petrel of southern Illinois. You seem to know a good deal about him.

### *The Rev. Hugolinus Storff*

Myself: Yes, Mr. Kerrick, I know him well. But I am sorry to say that for the present he is beyond our reach. He is in California.

Mr. Kerrick: Do you think, Father, that he left to escape trouble?

Myself: Not at all, Mr. Kerrick. He would not escape responsibility. Moreover, he has been absent from Teutopolis since August 9th, 1912. He left therefore before the European war. And he has been in California since 1915; that was

almost two years before we became involved in the war.

Mr. Kerrick: How long have you known Rev. Storff, Father? And what chances did you have to learn to know his character?

Myself: Mr. Kerrick, I have known Rev. Storff since 1887, and ever since our lives have been linked together very much. He was my professor for years; and after I had completed my studies, I taught under him for thirteen years and at one time I was his vice-president. In fact, he is a dear friend of mine and we still correspond.

Mr. Kerrick: Father, you are very frank about the whole affair. But I am puzzled at the discrepancy between your statements and the charges against him. Here they are: 'He is the most dangerous person of this whole settlement; he is the head of all Franciscan institutions; he is at the bottom of all this pro-German and anti-American plotting; and his ambition is to run the politics of Teutopolis.' And I am instructed that he must be ferreted out and arrested, if necessary.

Myself: Mr. Kerrick, evidently our informer has cleverly tried to piece together a jigsaw puzzle. I clearly recognize every piece of it; but the pieces have been put together awkwardly. I think I can easily show that. First, as to the claim that he is at the head of all Franciscan institutions: the fact is that from 1900 to 1906 he was our Provincial; that is, he was general superior of forty-five to fifty Franciscan houses of the Middle West. As such, of course, these two institutions of Teutopolis were under his jurisdiction. From 1906 to 1912 he was again president of St. Joseph's College. But throughout these twelve years he was not interested in local politics. I know this, because all these years I was professor and vice-president of the college. Mind you, Mr. Kerrick, all this was before the war had broken out. In 1912 he was transferred from Teutopolis to St. Louis, Mo. And since that time he has been back only once for a short call; but on that occasion he did not speak to a single one of the villagers.

Mr. Kerrick: Excuse me, Father, but you are making some important statements. Are you sure of what you are saying?

Myself: Mr. Kerrick, I am well aware of the importance of my statements, but I am perfectly willing to assert them under an oath.

Mr. Kerrick: Do you recall, Father, when Rev. Storff made that call?

Myself: I do not remember the exact date; but



it was some time in the summer of 1914 and I know that we did not discuss the European war. We had no time for that. Rev. Storff stopped between two trains coming from the east, he himself having made the necessary arrangements with the railroad officials. He had notified me on what train he was coming and I met him at the depot. We had lunch together here in the friary, and a short visit. Next we went to the college for a brief call on the faculty; and by that time the next train was due. I saw him off. He did not even speak to the ticket agent. And I want to add that in August 1915, hence before we were in the World War, Rev. Storff was transferred to California, and he has never been back since.

Mr. Kerrick: Father, you have established a perfect alibi for Rev. Storff. I have no doubts that your statements are correct. That would eliminate Rev. Storff as a 'dangerous citizen' and as an 'anti-American plotter'.

Myself: Anyway, Mr. Kerrick, that Rev. Storff of all the German-Americans I happen to know, should be accused of being pro-German, sounds to me as a big hoax. The very opposite is the case. During my college days, when he was vice-president of St. Joseph's College, and that was in the latter 80's, he was known as 'Yankee'. There were some German students attending the college at the time. They naturally associated, read and spoke German together a good deal. But our vice-president constantly urged them to cultivate the English language, because that was the language they would need, if ever they wished to be American priests. This peeved the German students and they gave him this nickname. But the humor of it is, that we 'American' students lovingly called him the same; however for entirely different reasons. We called him thus, because it was he who gave us talks on the American Constitution and on our two national parties; because he it was who with great enthusiasm fostered our American college sports, especially baseball and football; because he it was who introduced 'American meals' in our bill of fare. We went on a fast for Tuesdays and Thursdays, because those were the days on which we got real 'American dinners': beefsteak, mashed potatoes, mince pie, etc. Those were the days we staked our mince pies in our bets. Glorious days! Those were the reasons why we 'American' students called him 'Yankee'. And now besmear our beloved 'Yankee' as a 'pro-German conspirator'? That is postposterous!

Mr. Kerrick (laughing heartily): Now I begin to understand why Rev. Storff may have 'tried to run the politics of Teutopolis'. I suppose he endeavored to make the people good intelligent Americans.

Myself: In a way you may be right, Mr. Kerrick. I remember at least one instance when he took it upon himself to enlighten them on a harmful legislative measure pending in Springfield. But for this political crime he drew upon himself the wrath of the Republican converts made by the famous Mrs. Ada H. Kepley in 1888 (mentioned in Chap. III). These political zealots always feared that, through the influence of the Fathers, religion would mix with politics in Teutopolis. Rev. Storff committed this crime during the campaign of 1892, when Cleveland ran again for president. You will remember, Mr. Kerrick, that was the time we were threatened with the obnoxious Edwards school bill, a twin measure of the Bennett law in Wisconsin. The same was before our legislature and caused quite a furor throughout the state. The Sunday before the election, the pastor of this parish had invited Rev. Storff, then president of the college, to address the people from the pulpit to apprise them of the danger. I remember this episode well, because I was a novice in this friary at the time. Even today I see Rev. Storff ascend the pulpit with a copy of the Chicago Tribune under his arm. From the arguments of an editorial in the Tribune he showed his audience that the Edwards bill was detrimental to the rights of the parents and contrary to the spirit of our public education, and especially harmful to our Catholic and all private schools. Immediately after the services these 'Kepley-nites', possibly not even knowing whether the bill was a Republican or Democratic move and knowing still less about its nature, raised the hue and cry that 'this priest is trying to run the politics of Teutopolis' and 'trying to mix religion with politics.' Our informers would not have lived up to their intention, if they had failed to see what a pretty patch this episode made in the picture of their report. And there it is.

Mr. Kerrick: Father, I admire your comprehensive knowledge of local history. I think that both your people and the Department of Justice are fortunate to have the benefit of your experience.

Myself: Mr. Kerrick, 'there is a divinity that shapes our ends.'

(To be continued)



# Book Reviews and Notes

## *Received for Review*

- Garrigou-Lagrange, Fr. Reginald, O.P.: *Mother of the Saviour And Our Interior Life*, Herder, St. Louis 1949, \$4.00.
- Pastorak, Rev. John B.: *Sermons for The Forty Hours Devotion*; Herder, St. Louis, 1949, \$4.00.
- Nieberding, Velma: *Sugar and Spice*; Catholic Home Journal, Pittsburgh, Pa., price, \$2.00.
- Dorzweiler, Fr. Edwin, O.F.M.Cap.; *Let Us Go With Him*; Catholic Home Journal, Pittsburgh, Pa., 25 cents (paper cover).
- Hannan, Rev. Werner, O.F.M.Cap.; *Christ's Minutemen*; Catholic Home Journal, Pittsburgh, Pa., price \$1.00 (paper cover); (cloth cover \$1.75).
- Rowan, John Patrick, *The Soul* (Translation of St. Thomas Aquinas' *De Anima*) Herder, St. Louis, 1949, \$4.00.

## *Reviews*

- Arintero, V. Rev. J. G., O.P., S.T.M. *The Mystical Evolution in the Development and Vitality of the Church*. Tr. from the Spanish by Fr. Jordan Aumann, O.P., Volume One, xix—358 pages. (B. Herder Book Company, 1949) \$4.50.

THIS book will be welcomed by many, especially by Religious Sisters, who will find in it the results of Fr. Arintero's patient work in collecting passages from ancient and modern spiritual writings, grouping and commenting on them in a series of five chapters, each of which contains material for many a quiet meditation. The author was well qualified by years of experience in dealing with Sisters in Spain, and in the instructions presented in this volume he has left a memorial of his years as spiritual director of several communities of nuns.

The volume is prefaced by an inspiring account of the author's life, and a forward by the Dominican Master General, Fr. Emmanuel Suarez, who mentions that "Father Arintero did not concern himself with literary style . . . Frequently his paragraphs, his sentences, even his words, possess a multiple significance." The admirable work of the Translator, Fr. Jordan Aumann, has preserved the phrasology of Fr. Arintero.

The author states that "mystical evolution" is simply "growth in grace" (page 2, 16), and chapter 1 discusses fundamental notions of grace and growth in virtue. The reader will recall Scheeben's "Glories of Divine Grace," to which Fr. Arintero refers several times in the course of his discussion; in fact, the purpose of both is the same—in Fr. Arintero's words:

"So when men come to understand to some extent the divine gift and to discover the hidden treasure, then will they exchange for it all that they possess. They will reproach us for being so slow in making known to them such an incomparable good. With ineffable joy mixed with sweet tears, they will exclaim in the words of the great convert, 'O thou Beauty ever ancient yet ever new, too late have I known Thee; too late have I loved Thee!' They will lament having been so vain

in their own conceits, ashamed now of ever having doubted the objective truth of our sacrosanct dogmas."

Chapters 2 and 3 continue the elaboration of the notion of grace and the activities of the virtues, the Gifts and Fruits of the Holy Ghost. Chapter 4 speaks of the growth in grace, and chapter 5 is a vigorous exhortation in the form of a review and summary of the entire book.

Occasionally the author writes a bit like A. Kempis, as, on page 134, he says, "So God dwells in Christian children, but not in the great pagan philosophers; and He might dwell with great pleasure in humble and illiterate women, but not in famous theologians who are haughty in their pompous dialectic and their arrogant science." Whenever there is opportunity, reference is made to St. Thomas Aquinas, as on page 351, note, "This is a verification of the teaching of St. Thomas. . ."

Curiously, in dealing with the means of grace, almost no emphasis is given the Holy Sacrifice and the Sacraments; strangely too, about one page is given to discussion of devotion to the Blessed Virgin Mary. An obvious technical defect in a modern book is noticed at once by the reader: in a volume of this size, so filled as it is with hundreds of quotations from a variety of authors, there should be a carefully prepared index, so that reference can be made to the quotations which form a large and important part of the text.

JOHN JOLIN, S.J., PH.D., S.T.L.

Schaeffers, Msgr. William, Knights of the Eucharist, Bruce Publ. Co., Milwaukee, Wis. \$2.50.

This book is on the same theme as *Keepers of the Eucharist* by the same author, published by Bruce two years ago and since reprinted. The present volume should enjoy a like popularity. It has eighteen chapters, each one a stimulating invitation to priests to grow in holiness and to appreciate ever more and more their privilege of being 'Alteri Christi'.

Priestly virtues particularly stressed are chastity, humility, charity and reverence. The last mentioned virtue is treated at length in connection with the administration of the Sacraments. Rubrics and preaching are other chapter topics.

Most excellent, however, are the meditations on the 'Magnum Mysterium', on Priestly Joy, and on the Life of the Cure of Ars. Pastors of souls will gather added appreciation for their sublime calling from this beautiful sketch of the life of the patron of parish priests. No doubt the outstanding virtue of this book as of its predecessor is the ever present tone of encouragement. Even when the author feels called upon to condemn priestly faults, there is never absent the sweet assumption that the priest can always say with St. Paul, 'I can do all things in Him Who strengtheneth me.'

These two volumes will make an appropriate gift to a priest friend.

W. J. O'SHAUGHNESSY, S.J.  
Regis College, Denver, Colo.



# THE C. V. AND THE CENTRAL BUREAU

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*Social Justice Review* (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

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All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

**Central Bureau of the Central Verein**  
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

## COVINGTON HEARS MESSAGE ON CENTRAL VEREIN

IT was at the earnest suggestion of the Most Reverend **William T. Mulloy, D.D.**, Bishop of Covington, Kentucky, that the Knights of St. John of that Diocese requested the Central Bureau to send a speaker who would address them on the nature and program of the Central Verein. Responding to this welcome invitation, the Co-Director of the Bureau visited in Covington on December 16.

In the afternoon, prior to the meeting which he addressed, Father Suren was received by Bishop Mulloy in a most cordial manner. His Excellency disclosed his desire to have the Central Verein established in his Diocese for the promotion of Catholic Social Action. It is his hope that our movement, once espoused by the well organized Knights of St. John, will catch fire in other societies of the Covington Diocese.

The meeting which Father Suren addressed convened in the evening under the auspices of the First Regiment of the Knights of St. John, 2nd District of Kentucky. The occasion gave every evidence of a deep interest in the Verein. The speaker was given wrapt attention during his half hour address; a question and answer period which followed elicited many queries regarding the various activities of our organization. Appropriate literature on the CV and its action program, as well as copies of *Social Justice Review* and the *Bulletin*, quickly disappeared from the display table once the meeting had adjourned.

Since this First Regiment of the Knights of St. John is a district organization comprising delegates from local units (commandaries), no action was taken at the December 16 meeting relative to affiliating with the CV. However, the presiding officer of the First Regiment, **Col. Albert Hackmann**, instructed the delegates to strive to bring about the affiliation of every Commandary at the earliest possible opportunity. If the interest of the Knights at the December 16 meeting is indicative of what may be expected, the CV should again have some active units in the State of Kentucky.

The Central Verein at one time had affiliations in various parts of the Blue Grass State, whereas today there are none. In fact, the Knights of St. John in Covington knew nothing of our organization beyond the meagre and casual references carried in the minutes of meetings of the distant past. Today the prospect of a CV renaissance in Kentucky is much more than a devout wish. We entertain the hope of being able to tell in an early issue of the *SJR* the story of the affiliation of the several Commandaries of the Knights of St. John in the Diocese of Covington. We acknowledge our deep and sincere appreciation to Bishop Mulloy for his gracious invitation to reestablish the CV in his diocese. The CV will bend every effort to meet Bishop Mulloy's expectations.



## Relief: Requests and Acknowledgments

IT is by this time known in Germany that the Bureau demands a recommendation from either the pastor or the local representative of the official "Caritas" organization. A woman writing from Berlin, therefore, tells us: "I had already sent you a letter with a statement from my doctor regarding my condition. Today my confessor visited me and he thought it were desirable that he should attest to my neediness." The recommendation, properly sealed, etc., states: "Mrs. Elizabeth W., who resides in Berlin in the N. N. Street, is a practical Catholic. She is in very great need, suffers from anemia and heart trouble. We on our part heartily endorse her request for aid. For your goodness we say, may God reward you."

The Bureau receives numerous such requests and it is really heart-rending to read them and feel one's hands are tied, because our funds, intended for relief purposes, are running low.

The same mail which brought the letter we have quoted from contained a communication of a widow, whose husband was murdered by the Russians, while she was exiled by the Poles. The Pastor of the parish at Heide in Holstein, adds his signature and seal to the following remark: "The above related facts are true. The great want of this woman and her daughter are known to us. Unfortunately, we cannot help as we would wish to; we would, therefore, be happy to know that someone will have mercy on them, because they are worthy of aid."

While condemning racialism and nationalism, the victorious Allies gave *carte blanche* to Russia, Poland, Czecho-Slovakia, Hungary, Jugo-Slavia to drive out any person of German blood, even though his or her forebears had lived in the country for centuries and helped to colonize it. In consequence, there are today in Austria and Germany over twelve million exiles, who were forced to leave their former homes after they had been robbed of everything. Our courageous Pope, although he knew what he would say would not be popular, called this the greatest crime known to history.

Fateful exile was not, by any means, imposed only on pure blooded Germans so to say. A large number of exiles bear Slavic or Magayr names. Thus Janotek Ignaz, born at Budapest in Hungary, is now living in a Refugee Camp near Salzburg in Austria. A letter to the Bureau reveals the extent of the tragedy he and so many others suffer. "We are so-called *Volksdeutsche* (our political masters and pastors insist we call them 'ethnic Germans') and have been in Austria since 1948. The conditions in the Camp are bad and we are waiting—for what? We do not know ourselves. Here in Austria, the people are very kind and want to help us, but that is all they are able to do, while the International Relief Organization takes care only of the DP's. So we are left out in the cold. As long as it is possible for us to work for the U. S. Information Center at Salzburg, we have a little money, just enough to keep alive. But as soon as the Austrian treaty of peace will have been accepted, thousands of *Volksdeutsche*, who work for the occupational forces will be released. The U. S. In-

formation Center will be closed and where will our living come from in that case? The good will of the people here really does not suffice. Austrians employ their own, of course, in the first place, and it is just they should do so. But for us *Volksdeutsche* the outlook is terrifying, because it means hunger and cold. Besides, we must leave Austria after the Austrian Treaty has been consummated. Where shall we go?"

The people called statesmen (we refer to the present generation as "our masters and pastors", because they command us and shear us so adroitly) have thus far remained indifferent to a problem that is concerned with some twelve million people in Germany and Austria alone. It is their obligation because their hasty action, the Potsdam Agreement, is responsible for this, one of the most cruel tragedies of history.

Presuming the reader's permission, we will present another problem of a similar nature. It is a Gray Sister writes from the Shore of the Baltic Sea at Luebeck:

"Here we are fifteen Sisters driven out by the Poles; almost all of us over seventy years old. We have suffered a good deal, both under the Poles and the Russians. We did not flee, but remained behind for the sake of the sick and the old people, until at last the Poles drove us out, having robbed us of everything. We were taken to a camp by soldiers who were armed with guns and fixed bayonets.

"We are now located in a small summer cottage, the property of Sisters at Luebeck who use it at vacation time. We are entirely dependent on their alms, although they too have but little. Consequently every gift, before all articles of food, make us happy since we lack income."

Should we write the Sisters: We regret not to be able to send you even a Caritas-Copenhagen package, although for \$6.50 you would receive a generous supply of meat and fat." Candidly we do not like to write letters of this kind.

Writing from Bavaria, another priest assures us of the gratitude of the people to whom he had distributed clothing received from the Bureau. "After due deliberation we distributed the articles among fifty people, exiles from Czecho-Slovakia. All of them were full of joy, as the enclosed letters prove. Even though we were unable to give each of the two hundred-fifty exiles something, the poorest of them were supplied." This priest asks us to please remember him again if possible. "Whatever you may send us will be judiciously distributed, in order that as many as possible may experience the joy of being thus remembered in their need."

Unfortunately, our means are running low. Our best intentions do not suffice to pay the cost of sending the packages to Europe. We must, therefore, appeal to members and friends for funds.

Every effort possible to the Bureau is made to send food and clothing packages into the Russian Zone of Germany. Writing from a town in Thuringia, the Pastor of the Catholic Church there tells us, "It is with great pleasure I certify receipt of the two pack-



ages. I wish to thank you sincerely in the name of all of the recipients of your gifts." And continuing he writes us: "I have many refugees in my parish, before all families with many children, whom I am able to help, particularly with fats." In closing the priest states: "It is for us a great consolation to know that we are not forsaken and that we are remembered in the spirit of Christian charity. Please convey to all of the benefactors our sincerest thanks."

It is by no means food and clothing alone are needed in Germany. Breviaries for the use of students of theology and newly ordained priests, and also books are wanted. The vandalism of war has taken a terrible toll of books inasmuch as not alone many libraries but also the great publishing centers were destroyed. In the last issue of the *Catholic Library World* to come from the press, Sr. M. Claudia, I.H.M., Librarian, Marygrove College, Detroit, Michigan, states *inter alia*, speaking of indispensable works of reference: "Buchberg's Lexikon für Theologie und Kirche, important for its excellent bibliographies and many biographical entries, is now rarely encountered, even on the Continent, as the entire publisher's stock was destroyed during the war years."

In the light of these statements a letter addressed to the Bureau by the Rector of the Seminary established at Koenigstein, in Hessia, for the education of young men among the expellees and refugees for the priesthood, is of some importance. He writes:

"Again we have received in recent days your packages containing books which are a most precious acquisition for our Library.

"In the name of all our students we thank you so much for these books and for your remembrance of us. They are most grateful for everything which enables them to increase their knowledge."

We are anxious to continue to send to the Library of the new seminary needed books, but we must ask our members to contribute towards the expense of forwarding consignments. Our Relief Fund is running low.

Overwhelmed by the demands made on his charity, Rev. Fr. Finke, of St. Elizabeth Church, in a village near Hamm in Westphalia, appeals to the Bureau in the following words:

"Please do not feel offended by my appealing to you once more because of my needful condition. Both church and parsonage are situated on a greatly frequented main auto road. It is therefore that day for day destitute people, who are on their way from the Eastern to the Western Zone, approach my door. The record number of such callers was thirty-six in one day; but there are twenty almost daily. It is not possible for me to provide for so many, but help they must have, lest these unfortunate people will be driven to desperation. Hence, I would be greatly obliged to you were you to help me once more with food and clothing."

We did what we could by directing a quantity of food to be sent to this priest from Copenhagen in Denmark. Clothing is supplied by the Bureau direct.

## Mass Offerings for Refugee Priests

A SUGGESTION regarding Mass intentions and stipends for priests serving among the exiles in parts of Germany has been made in a letter addressed to the President of the CCVA, Mr. A. J. Sattler, by Most Rev. A. J. Muench, Regent of the Apostolic Nunciature in Germany. The communication states in part:

"The problem of the expellees continues to be very critical. I know that the members of the CCVA will use every opportunity to arouse interest in the United States in the lot of these unfortunates. . . I should be grateful to you if you would bring to the attention of pastors, as you meet them, the need that I have of Mass offerings for expellee priests. I am sure that they will want to help. The list of the intentions together with the stipends therefor should be sent to the Most Rev. Leo Dworschak, Auxiliary-Bishop of Fargo, Box 1750, Fargo, N.D." His Excellency states that the aid extended by the CCVA and the NCWU in his mission of mercy in Germany "will always be remembered with warmest gratitude."

## Philadelphia Organizations Sponsor Relief

IN Philadelphia the Volksverein Hall has been frequently used in recent months for meetings, conducted to promote information on European relief and to collect and pack clothing, and other articles, to be sent to exiles in Germany.

On December 12 Miss Freda Utley spoke there on the High Cost of Vengeance." The discourse had to do with the dismantling program carried out in Germany, particularly in the British and the French zones, and its relationship to the plight of the refugees who are thereby robbed of a chance to work. This particular meeting was sponsored by the United Action for Expellees and the Volksverein of Philadelphia.

On several occasions during the month of November considerable packing was done in the Hall. Two liberal consignments of clothing went to the little girl whose sad lot had been called to the attention of the Bureau by her Pastor. In addition one hundred and forty pounds of candy were sent to the Sisters of the I.B.V.M. for the kindergarten they conduct at Munich.

An effort is being made to obtain twenty five hundred pounds of clothing to be sent to Wurzburg, in recognition of the twenty-fifth anniversary of the ordination of Rev. F. S. Roth, O.S.A., spiritual adviser of the Philadelphia group. This endeavor is being promoted by the Cahill Club.

Mr. Gerhard, of Philadelphia received a letter of thanks and commendation in the fall of last year from Most Rev. A. J. Muench, for the "warm sympathetic interest in the lot of the expellees and refugees" demonstrated by the Philadelphia organizations.

Our monthly has among its subscribers not a few women. Writing from Los Angeles, Cal., Mrs. N. N. assures us: "I enjoy the magazine so much and pass it on."



## *Promoters of Mutual Aid*

IN their own humble way the Benevolent Societies, which founded the CV in 1855, accomplished more good than they have received credit for. To note an instance: The Official Program of the 48th Annual Convention of our Minnesota Branch, conducted at Fairbault last September, reports the St. Lawrence Society, of St. Lawrence Parish, in the city referred to, has contributed \$20,000.00 in the course of years to "projects, other than regular society benefits." While the account speaks of "countless other interprizes" assisted by the society, it appears from the context that St. Lawrence Church and school were evidently the chief beneficiaries of its liberality.

It is also worthy of note that the organization owes its existence to the initiative of "a small group of men who had gathered at Karp and Offerman's Shoe Store and discussed the possibility of organizing a fraternal society." After some months of deliberation they decided, says the account, to form the St. Lawrence Society which was to become a branch of the Catholic Aid Association of Minnesota. The group of eleven founders had grown to two hundred forty-three members by 1930, fifty years after the event referred to. It is said in the closing paragraph of the article on the St. Lawrence Society that the organization "has continued the policy of extending financial and moral aid to all parish, school and civic projects."

Some are inclined to underestimate the value of these humble benevolent societies, but the pioneer priests knew well the services they and their members were rendering society and the Church. They were to be found from New Orleans to Boston; and from Boston west to the Missouri River and the coast of the Pacific Ocean. They have, in truth, been "parish aid societies" in more than one sense of the word.

## *Active Legislative Committees*

ANY important part of the Verein's program, of proven value through the years, is the work of State and local legislative committees. The function of these groups is to study and keep on the alert regarding the activities of State legislatures and local governing bodies, with the end in view to act in whatever manner is reasonable and just in particular circumstances for the defense of religious freedom, and to protect and promote the exercise of those civic liberties guaranteed by the fundamental law of the land. Perhaps it is not well known among our own members that legalization of mercy-killing and sterilization, which have today gained a foothold in many States of our country, were opposed vehemently thirty and forty years ago by the Verein's legislative committees in a number of States. But apathy of Catholics generally, and lack of interest has triumphed. In some States, however, provisions in law for the incorporation of credit unions and cooperatives were successively inaugurated by the Verein through its legislative committees.

A recent instance which emphasizes the need of vigilant committees of this kind was brought to the attention of the delegates to the Golden Jubilee Convention

of the California Branch conducted in Sacramento in November of the past year. It seems that a law had been passed in California in 1942, and is only now being enforced, which puts restrictions on the long-standing form of social charity practiced by benevolent societies—to pay sick and death benefits to members. The restrictive law provides that an organization must have a minimum of 1,000 members in order to receive what is called an "exemption certificate" permitting it to pay benefits. While none of the benevolent societies affiliated with the California Federation had been notified at the time of the Convention, it was known that other organizations of the same nature had already received a "cease and desist order" from the State authorities.

The California Federation's legislative committee began immediately to combat this law which works an injustice on established benevolent societies. If necessary, an injunction may be secured to prevent the operation of the law temporarily and to test its validity. It is also hoped that by appealing to the State Legislature the law can be amended in those features which prevent local and parish benevolent societies from performing their function.

The case is an instance of the need for close vigilance and action on the part of all legislative committees of the Verein in their respective States and communities.

## *Golden Jubilee Convention of California*

IT is a matter of record that 110 men delegates were present in Sacramento on the occasion of the Fiftieth Anniversary Convention of the Staatsverband of California, the State Branch of the CCVA, on November 11-12. The church services and business meetings were held in St. Francis Parish of which Rev. Luke Powelson, O.F.M., Commissary of the State Branch, is Pastor. The solemn highmass officially inaugurating the Convention was celebrated on Friday morning, November 11, by Fr. Powelson. The sermon, on the need of a strong and vital Christian faith at the present time, was preached by Rev. Fr. Damian, a Passionist priest.

Business sessions of the men delegates were held on Friday afternoon, and in the evening the Civic demonstration was conducted in St. Francis school auditorium. An excellent address on "Catholicity" was delivered on this occasion by State Senator Earl Desmond of Sacramento. Addresses were also given by Fr. Powelson, Mr. William Dombrink, President of the California Federation and Mrs. Mary Mulcahy, President of the State Branch of our women's Union.

The problem presented to Benevolent Societies in California by a law prohibiting their traditional activities was discussed at length in the business sessions by the delegates. This problem is referred to in another article in this issue. The requiem Mass for the deceased members of the men's and women's organizations was read on Saturday morning. Business sessions followed throughout the morning and afternoon. The closing banquet for the delegates and friends of the



California organizations was served in Hotel Senator, Sacramento.

Mr. Henry Schroer, of San Francisco, was elected President of the Staatsverband, succeeding Mr. W. H. Dombrink, whose term of office expired.

### *Clothing for Home Missions*

LATE in November of last year, the Bureau shipped 28 bales of clothing of a total weight of 4,000 pounds to 20 Catholic missions located among the Negroes, Indians and Mexicans of Georgia, Texas, New Mexico, Wyoming, Montana, North Dakota, South Dakota and Minnesota. How much good is accomplished by the cooperation of societies and individuals with the Bureau in this charitable work, appears from a letter addressed to us from a mission school in South Dakota. "My little Indians and myself," writes the Superior of the institution, "are very happy today because of your wonderful bale of clothing. Due to the pressing expenses we had to incur after our recent fire, we all felt our Christmas this year would not be one of many gifts. But since you have been so generous you will make it possible for us to have a very nice Christmas."

Similarly, a Pastor writes from South Dakota: "The clothing sent by your Bureau will be distributed to the needy people in this territory. The people welcome this charity and the consideration shown them. On my part, I wish to thank you sincerely for helping me in this kind and practical way to take my priestly apostolate deeper into the hearts of my people."

Let us add that societies of men do comparatively little to promote work of this kind. In this regard, the affiliations of the National Catholic Women's Union with the Central Verein has proved a blessing.

### *A Statement of Policy*

WITH the appeal for donations, sent out by the Bureau early in December, there was enclosed a four-page leaflet "About Our Program," with the sub-title "Addressed to Men and Women of Good Will." It aids the understanding of the social philosophy and practical program the Verein and the Bureau have been striving for. One passage should be of particular interest:

"The Verein (in spite of the absence of spectacular success, which is usually undesirable in its type of work) is an acknowledged precursor in the field of Catholic social thought in our country; a staunch advocate of the renewal of society according to principles equally far removed from doctrines either of a liberalistic or a socialistic nature."

Those aware on the one hand of the moral and social evils which are for the most part the product of liberalistic doctrines in nations like our own, and on the other hand have some understanding of the equally erroneous doctrines and course of action pursued in countries where Communism has been imposed, or in nations such as England which are following the high road to confusion with Socialistic doctrines as a guide,

should be deeply interested in a program which gives the assurance of avoiding both the liberalistic and the socialistic pitfalls.

Copies of the programmatic leaflet described are available in limited quantities upon request. As announced in the December issue, the subscription price of "Social Justice Review" is now \$2.50 a year.

### *Co-Director Addresses Jubilee Dinner*

THE Western Catholic Union, Branch 69, of St. Anthony's Parish in St. Louis observed its Golden Jubilee on Sunday, December 11, with a Solemn Mass of Thanksgiving in the morning and a dinner in the evening.

The guest speaker on the evening's program was the Co-Director of the Central Bureau. Father Suren extolled the vision and resourcefulness of our Catholic pioneers who instituted organizations of self-help under the Church's auspices, such as the fraternal societies. He pleaded for an expansion of this wholesome movement in our day when the need for such organizations is greater than it was fifty years ago. Father Suren appealed to all present to maintain fidelity in attending their society's meetings, where much good can be initiated for the promotion of the Church's welfare and social order.

An address was also made by Mr. F. Wm. Heckenkamp of Quincy, Illinois, Supreme President of the W.C.U. and a member of the Central Verein's Committee on Social Action. In his brief but well-chosen remarks, Mr. Heckenkamp expressed his desire that all branches of the Western Catholic Union join the ranks of the Central Verein. Branch 69 is not affiliated, but many of its members are active in our movement through other organizations.

St. Anthony's Parish has an established reputation in Central Verein circles. Its present pastor, Father Ethelbert Harms, O.F.M., is a staunch promoter of both the CV and the National Catholic Women's Union.

### *State Branch "Digests"*

OUR New Jersey Branch continues to publish its *Digest*, the most recent edition of which is devoted largely to the organization's last convention, the fifty-fifth. The issue consists of sixteen pages of reading matter. The comment from the Spiritual Director's Notebook constituted a healthy reminder, that indifference to public and parish affairs is a serious shortcoming among Catholics. The synopsis of the Barden Bill by Mr. Henry Geller, First Vice-President of the Catholic Central Society of New Jersey, ably presents the problem this now discarded measure constituted. In addition, we find the *Digest* to contain the report of the Ways and Means Committee, of the Legislative Committee, and a column of "Secretary's Notes."

The New York Branch of the Verein also published an issue of its "Digest" in the fall, devoted to acquainting members of local organizations in the State with the events of the fifty-fourth Convention conduct-



ed in Rochester last fall. Provided these publications of State units are carefully read by those receiving them they constitute an important medium of contact and cooperation between officers and members. As stated on former occasions, we would wish all of our State Federations to publish from time to time similar accounts of current affairs.

### *Necrology*

DEATH came on last November 15 to Rt. Rev. Msgr. Felix Sommerhauser, Pastor of Ste. Genevieve Parish, Ste. Genevieve Mo. Msgr. Sommerhauser will be remembered by our members in Missouri as the genial host to the 1948 Conventions of the CU and NCWU conducted in the historic Missouri parish referred to.

Msgr. Sommerhauser was born in 1897 at St. Thomas, Mo. He attended the parish school and made his studies for the priesthood at Kenrick Seminary in St. Louis. He was ordained in 1924, and was appointed successively assistant priest in the parishes of St. Stanislaus, Wardsville, Mo., and St. Liborious, St. Louis. In 1939 he was appointed Pastor of St. Mary's Church at Seno, Mo., and in 1942 Pastor of Immaculate Conception Church, Jackson, Mo. He was named Pastor and Dean of the Ste. Genevieve Deanery on May 5, 1947. In May of last year, Msgr. Sommerhauser became a Domestic Prelate, with the title of Right Reverend Monsignor, and in June he celebrated the Silver Jubilee of his ordination to the priesthood.

A Requiem Mass for the deceased pastor was celebrated from St. Liborious Church, St. Louis, on November 17, where he had served as assistant pastor for fifteen years. Final services were conducted at Ste. Genevieve on November 18.

Early in November there departed this life at Minneapolis, Minnesota, Mr. John Hasslinger who served the Catholic Aid Society of Minnesota, as Grand Treasurer for thirty-one years. He resigned the position at the organization's convention, conducted at St. Paul, in the fall of 1947. Born in Austria in 1869, the deceased leaves seven children, eighteen grandchildren and three great-grandchildren who mourn his death.

From a Carmelite Monastery in Cochin State, South India, one of the monks writes us:

"I hope you have received my letter of February 1 acknowledging the parcel of books sent on December 7. Yesterday the first parcel sent on November 29 reached me safely and I hasten to thank you most sincerely for the same. I deeply appreciate the books and I am very glad to remark that I find the two books, 'Testing the Spirit' and 'The Fundamental Principles of Spiritual Life', very useful and highly opportune for my present task, about which I think I have written you."

This remark refers to the fact that this Carmelite Father is engaged in giving retreats to nuns, etc. He is, moreover, master of novices, of which there are at the present time twenty in the monastery.

### *District Activities*

#### *New York City*

THE metropolis' Branch of the Verein sponsored a program commemorating the patronal feast of the organization, that of the Immaculate Conception of the Virgin Mary, on Sunday, December 11. Services were conducted in the afternoon in the Church of the Immaculate Conception, Bronx, New York. The sermon on the occasion was delivered by Fr. William Reinboth, the son of a well-known member of the New York City Branch, now deceased.

At the mass meeting in St. Mary's hall which followed, Rev. Gerhard Fittkau, of Paderborn, Germany, described the plight of the Expellees in all parts of Germany visited by him. As a result of the address the Branch donated \$100 to assist Fr. Fittkau's relief work in Germany. Members of the New York Branch have also contributed clothing and other items for the relief of the expellees at the request of Most Rev. A. J. Muench, Regent of the Apostolic Nunciature in Germany.

#### *St. Louis*

The December meeting of the local District League, CU of Missouri, was held in St. Francis de Sales Parish. President James Zipf presided. Rev. Aloisius Wempe, spiritual director, who led the opening prayer, also spoke of the need for active lay Catholic organizations to further the mission of the Church at the present time.

Discussion on a number of important subjects pertaining to the general religions and economic welfare was conducted. Mr. Cyril Furrer, President of the CU of Missouri, expressed concern regarding the status of bus transportation for Catholic school children in Missouri at the present time. Unfavorable legislation was under consideration in Jefferson City, he stated.

Opinions were likewise expressed on the proposed erection by the U. S. Army Corp of Engineers of three dams in the Missouri River, intended for flood control. One of the most common objections to the plan of the army engineers by farmers in the lowlands, according to Mr. Furrer, is the threatened inundation of farm lands, farm homes, rural communities and parishes. Mr. Leo Hoormann, of Florissant, agreed with this point of view. The Missouri Conservation Federation is also opposed to the Army Engineers' plan, according to Mr. Furrer. Mr. Piachek stated that labor unions favor the Missouri Valley Authority plan for flood control, rather than that of the Army engineers. However, it is thought by some that the MVA plan, like the TVA in Tennessee, may be one of the means advocated by the planners of the socialistic Welfare State, which is the trend of present government policy. It is known, for instance, that the TVA was planned and built on a scale out of proportion to the real needs of the regions and communities it is intended to serve.

Fr. Victor Suren discussed several matters concerned with the Verein and the Central Bureau: The Bishop's Statement on the Family at their November meeting, the youth program of the Verein, and the Displaced Persons program, of which he is Director in the Arch-



diocese. Fr. Suren explained that "Displaced Person" is the legal term applying to those of foreign extraction left stranded in Germany and Austria who are being taken to various lands because they cannot return to their home: Poles, Lithuanians, etc. Others were at home in the Baltic countries.

The deaths of Fathers Hoehn, S.J., and Melies were announced, and prayers requested for them. The penny collection amounted to \$6.65. Forty-five members attended.

### *Miscellany*

AS announced in the previous issue of *SJR*, the National Convention of the Central Verein and the NCWU will be held in Quincy, Illinois, on August 19-23. Plans for the event are progressing satisfactorily.

Up to the present time, only one State Branch, New York, has announced its Convention city, which is Syracuse.

Free Leaflets and pamphlets published by the Bureau are frequently used by pupils of high school and college students for the preparation of papers, debates, etc. Writing from an Academy in Pennsylvania, Sister M. Gervase, O.S.B., says: "Thank you very much for your prompt reply to my request for a copy of 'Americanism vs. Communism,' as well as for the brochure itself. A group of our pupils were asked to participate in a radio program on 'Americanism,' and your pamphlet was very helpful."

The following communication addressed to the Bureau by a priest in a middle-town of Massachusetts needs no further comment: "If you still have them available, would you please send me a dozen copies of 'Guide Right.' Several of my high school boys are leaving for the service and I feel this booklet to be an excellent one for them to read."

This Pastor was also sent twelve copies of Fr. Martindale's brochure, 'Counsel and Prayer' intended for seamen, and a dozen copies of the "Name of God."

The Bureau will publish in the near future, as a Free Leaflet, the "Prayer for the Holy Year" composed by the Holy Father, Pope Pius XII. It was carried in the December issue of "The Bulletin" (page 232), has an indulgence attached of seven years for each recital, and a plenary indulgence for the daily recital for an entire month. The Bureau's new pamphlet "The State and the People" by Fr. Charles Bruehl will also be ready for sale early in January.

Two reprints of important free leaflets published by the Bureau have recently come from the press. The one on "The Natural Rights of Man," by Rev. Lewis Watt, S.J., is in demand because of the growing importance of its subject; 11,000 copies have been distributed so far. The continued interest in parish credit unions has also demanded a reprint of our leaflet, "The Parish Credit Union: Organization and Operation," by Mr. August P. Springob. About 30,000 copies of this 8-page leaflet have been distributed.

The Bureau will also publish the pamphlet "The Agony of the Mass Age," by Dr. Goetz Briefs, and a revised, up-to-date list of our pamphlets and free leaflets early in the new year.

Up to the first of January, the Bureau has distributed two editions, or a total of 7,500 copies, of the Declaration of Principles adopted by the Verein's 1949 Convention. Quite a number of these were distributed by our members and organizations. If the task of publicizing, distributing and discussing the Declaration of Principles were undertaken with zeal by an even greater number of organizations and members, this would in itself constitute quite an annual contribution to social education in behalf of American Catholics and others.

Writing from Nazareth in Texas, Mr. A. Schumacher, assures us "that the Declaration of Principles, adopted by the Ninety-Fourth Annual Convention of the CV, had been discussed in the November meeting with great interest." "Many of the members also showed interest in your suggestion," the writer continues, "to discuss the Declarations in the course of the winter months. I am certain that doing so will create interest in our meetings. Hence, please send forty-two copies of the Declaration to be distributed to our members."

Early in the summer, an American Chaplain in Germany called to our attention the needs of a priest who ministers to exiles in Hessa. This priest was in need of vestments and altar linens. Writing on September 19, he tells us:

"It was a great pleasure for me to receive your package. Were it possible for you to observe conditions you would understand how great is the service you have rendered our poor congregation of exiles. I was able to convert at once a table into an altar and now it is possible to celebrate Holy Mass daily. Moreover, it is a consoling thought that there are, after all, people in our days willing to help, simply because they believe in Christ. In the name of my people let me express a wholehearted God reward you."

We must add that because of the value of the package it was sent to this German priest in care of Most Reverend Bishop Muench, Apostolic Visitor. It was therefore possible to insure the consignment.

Those who will not understand why the Central Bureau is obliged to solicit Christmas gifts from its members and friends, may find the answer in a statement by O. Glenn Saxon, Professor of Economics in Yale University since 1931. He recently said:

"The condition of those who must live on income from trust funds (such as those on which the Bureau so largely depends) has become increasingly deplorable over the years, because of the drastic decline in interest rates and sharp increases in taxes and living costs during the last two decades. With interest rates on all bonds and mortgages cut about 50%, the cost of living up 75%, and income taxes greatly increased since 1930, in order to assure the beneficiary of a trust fund the same purchasing power from the income



of such a fund in 1949 as he received in 1930, a fund about five times as large would now be required."

With other words, the Central Bureau, with about \$300,000 in trust funds, should be able to enjoy the income from over one million dollars (we pay no income taxes) to be able to sustain its original program. At a time, when a trust fund of \$250,000 to \$300,000 was contemplated for the Bureau, even the lesser sum would have yielded between \$12,000 and \$15,000 interest, while today the same amount of money returns but half as much to the investor.

A member, who was once upon a time a leader in the old Young Men's Association of the CV, has written us, he would wish to see mementos of former days preserved in a small Museum, in accordance with the suggestions so frequently made in "Social Justice Review." He refers to the fact that the Polish National Alliance does have such a museum in Chicago. The writer also points out that much of value is lost whenever "an oldster dies." "It is then," he says, "the youngsters gather up the old man's belongings and decide to get rid of them, asking each other, 'What is this good for? Throw it in the stove—burn it. We do not want these things around.' And this goes on not once, but many times."

The Library of German American Library at the Central Bureau has not grown as fast in recent years as it did in the beginning. But there must still be many books and pamphlets in homes, which should be deposited in our Library. Moreover, our collection of letters from pioneer days is lamentably small. Their value for the student of history, on the other hand, is considerable. A few years ago we obtained the letter files of a certain priest, and for six months a Sister has searched them diligently in preparation for a Doctor's thesis on the life of this particular individual.

With the intention of participating in the Bishops' Thanksgiving Clothing and Soap Campaign, St. Raphael Society of America Leo House, appealed to members and friends to supply articles desired for relief purposes, or if they preferred, to send a contribution in cash. The appeal was signed by the Vice-President, Mr. Theobald J. Dengler.

On the 9th of December, the *Standard and Times*, of Philadelphia announced: "Internationally Known Writer to Address Verein." Moreover, over the speaker's picture appeared the following line: "Verein Speaker."—Added proof for Rev. Fr. Suren's statement regarding the fact that the word "Verein" has come to be accepted as synonymous with "Central Verein."

According to the by-laws of the CV, a Requiem Mass is to be said for each life member after death, if possible in the home parish of the deceased. The Mass for the late Mr. Frank Stifter, of Carnegie, was read in Holy Cross Parish, Pittsburgh, Pa., in accordance with the provision referred to.

## Verein's Mission Aid Program

A MISSIONARY in the Philippines tells us that his former assistant, having mastered the language, had gone "to broader fields, and now I again have a new one, all set to study the dialect and eager to do his part." The new missionary had been destined for North China, "but Communism prevented him from entering there. And so another man's loss is my gain. We had eleven young priests in that predicament and many others went to other missions, Japan among them."

This brief statement throws light on what may prove a tragedy, the decline and ultimately the loss of a flourishing mission land with an established hierarchy. Survival of Christianity in those parts of China now in the hands of the communist armies depends largely on the ability of native bishops and priests to keep alive and nourish the faith in spite of the obstacles the Communists will put in their way.

A communication from the British Cameroons, West Africa, states well in a few lines the role our country now plays in mission countries. Having said that American Baptists were erecting a Hospital in Kumbo, the writer continues:

"The only hope for the possibility to inaugurate some big undertaking in a mission country is America. And therefore the number of appeals reaching your country must be countless, I guess. Hence, I am all the more grateful to have obtained some help."

This particular Mission has the honor of having given to the Church the first native priest from the part of West Africa known as the British Cameroons. Since the Mission is only twenty-five years old, the event is of particular significance. "The Bishop is coming here," the letter states, "to ordain this first native priest." Because thousands of people are expected to participate in the event, the ceremonies will be performed and the service celebrated in the open air if, as the missionary carefully adds, "it does not rain."

Due to the disturbed condition of the country, letters addressed to a missionary at Mandalay in January and February of last year did not reach him until the beginning of July. Each of them contained remittances. "Only God knows," the missionary writes, "how grateful we are to you for this so generous help. It has come just when our needs were greatest and we did not know how to carry on. We must hurry up with the repairs to the bombed part of the building (we are in the rainy season and we must have a roof over us), while before all we must feed so many orphans and poor destitute Christians."

Although the situation in Burma had improved somewhat when the missionary wrote, the revolt has not as yet been quenched. "Government forces are attacking and capturing a number of towns from the insurgents," the writer states. Mandalay has seen no more big battles, although sporadic and isolated fighting is still going on all around us. But the danger feared most is Communism. Its success would mean the end of all of our



work and religion in Burma. Unfortunately, the danger is increasing all around us. The Chinese Communists are approaching the Burma frontier and the internal chaos will be a great help to them to spread Communism within the country. Only prayer can save us."

## Contributions to the CV Library

### General Library

HON. FRANK M. KARSTEN, Washington: Speech Made by His Excellency The President of the Argentine Republic, General Juan Peron, at the opening of the 83rd Parliamentary Session of the National Congress, Buenos Aires, 1949.—REV. FR. JASCHKE, Illinois: Döllinger, Joh. Jos. Ign.; Kirche und Kirchen, Papstthum und Kirchenstaat, München 1861.—L'E'COLE SOCIALE POPULAIRE, Montreal: Bolte, M. Paul-Émile, P.S.S.; Les Patrons et la Doctrine Sociale de l'Eglise, Montreal, 1949.

### Library of German Americana

Rev. B. J. Blied, Wisconsin: Gross, Rev. N. L.; One Hundred Years of Mackville 1849-1949, Historical Essays. 1949.

## Acknowledgment of Monies and Gifts Received

### Donations to the Central Bureau

Previously reported: \$4,442.45; L. Schilling, Canada, \$10; Mary Neubauer, N. Y., \$1; John Pfeiffer, Texas, \$50; Texas State League C.C.V. of A., \$200; New York Branch C.C.V. of A., \$15; Maryland State Branch C.C.V. of A., \$25; St. Alphonsus Society, Erie, Pa., \$62.50; St. Mathias Society, Albertville, Minn., \$1; Mrs. Karoline Romey, Pa., \$1; Luke Cuccia, La., \$3.25; St. Charles Deanery District League C.W.U., Mo., \$20; St. Francis Society, Victoria, Minn., \$1; Sundry Minor items, \$40; Total to and including December 19, 1949, \$4,832.60.

### Central Bureau Christmas Collection

Previously reported: \$17.00; J. E. Beller, N. Y., \$2; Rev. A. Riss, Mo., \$5; Edw. Albus, Pa., \$8; E. C., St. Louis, \$10; Frank Gittinger, Tex., \$10; Rev. J. Hensbach, S. D., \$5; Henry Ewers, Mo., \$1; Frank Kueppers, Minn., \$10; Charles Gierer, Mo., \$25; Most Rev. L. J. Reicher, Texas, \$5; Most Rev. Jules Jeanmard, La., \$10; School Sisters of Notre Dame, Lemay, Mo., \$10; F. C. Bangert, Mo., \$2; Rev. Vincent Naes, Mo., \$10; Most Rev. J. E. Ritter, Archbishop of St. Louis, \$100; A. J. Loeffler, Minn., \$15; Most Rev. J. M. Mueller, Ia., \$25; Rev. James Foley, O.S.B., Ark., \$5; J. N. Sommer, Mo., \$10; Rt. Rev. R. B. Schuler, Mo., \$15; A. G. Wackenheim, Mo., \$25; Assumption Church Lemay, Mo., \$1; Rev. A. A. Wempe, Mo., \$10; Theobald Dengler, N. Y., \$20; Henry Renschen, Ill., \$10; H. J. Behnen, Ill., \$5; John Kaiser, Mo., \$2; Most Rev. Joseph Schlarman, Ill., \$50; Rev. W. J. Cremer, Ia., \$1; Frank Jungbauer, Minn., \$2; Rev. Arth. J. Mersinger, Mo., \$5; St. Louis & County Dist. League C.W.U., \$50; Wm. M. Igoo, Mo., \$10; J. B. Schuermann, Mo., \$2; Rev. Raymond Basel, Minn., \$1; Rev. F. X. Hochgesang, Mo., \$25; Rev. Joseph Sense, Ill., \$3; Rev. Nicholas Dietrich, Ill., \$5; Rev. Albert Braun, N. Mexico, \$2; Rt. Rev. Msgr. J. Neumann, Ill., \$25; N. N., St. Louis, \$10; St. Louis Register, Mo., \$10; Most Rev. Thos. E. Molloy, S.T.D., Archbishop of Brooklyn, \$100; St. Elizabeth Guild, New York, N. Y., \$10; Rt. Rev. Msgr. J. A. Vogelweid, Mo., \$10; F. W. Heckenkamp, Ill., \$5; S. Stuve, Mo., \$2; Very Rev. Msgr. F. Witte, Ill., \$5;

Henry Ripple, Wisc., \$2; Rev. Peter Grobbel, Nebr., \$5; Wm. Mersinger, Mo., \$10; John Steinbugler, N. Y., \$5; Rt. Rev. Msgr. P. Pape, Wisc., \$10; Most Rev. Albert Zuroweste, Ill., \$25; Wm. Houck, Ohio, \$5; Leo C. Range, Mo., \$5; Rt. Rev. Msgr. J. Mies, Michigan, \$5; Wm. C. Bruce, Wisc., \$5; Rev. S. M. Brueckmann, S. D., \$1.50; Jos. Goedecker, Mo., \$5; Albert Kern, Minn., \$2; C. J. Siemer, Ill., \$5; Mr. and Mrs. Willmering, Mo., \$2; St. Francis Convent, Springfield, Ill., \$25; Rt. Rev. Msgr. C. Goelz, Ill., \$10; J. N. Hess, Conn., \$15; John Stadler, N. Y., \$15; Rt. Rev. P. J. Schnetzer, Texas, \$5; Frank Mangold, Ill., \$5; Dr. P. F. Latz, Ill., \$10; Total to and including December 19, 1949, \$883.50.

### Chaplains' Aid Fund

Previously reported: \$81.50; Penny collection St. Francis de Sales Benev. Soc., St. Louis, \$1.92; New York Branch C.W.U., \$25; Total to and including December 19, 1949, \$108.42.

### St. Elizabeth Settlement

Previously reported: \$10,905.03; Interest Income, \$52.50; E. C., St. Louis, \$10; From children attending, \$340; Total to and including December 19, 1949, \$11,307.53.

### European Relief

Previously reported: \$3,525.11; N. N., California, \$100; Rev. George Duda, Texas, \$3; Very Rev. H. E. Stitz, Mo., \$10; W. H. Hansen, Ill., \$10; Mrs. A. S. Lutz, N. Y., \$1; John Schneider, Ark., \$25; Charles Schweickert, Ill., \$2; Rt. Rev. J. A. Vogelweid, Mo., \$101; St. Ann's Soc., Fredericksburg, Texas, \$25.50; Total to and including December 19, 1949, \$3,802.61.

### Catholic Missions

Previously reported: \$4,817.72; Benedictine Convent of Perpetual Adoration, Clyde, Mo., \$13; Mrs. George Phillips, Chicago, Ill., \$11; Sr. M. Joseph, Marshalltown, Ia., \$1; Ss. Peter and Paul Benev. Soc., Mankato, Minn., \$10; Mr. and Mrs. Wm. Pohl, St. Paul, Minn., \$50; St. Joseph's Convent, Monterey, Calif., \$6; Peter Thauberger, Canada, \$2; Assumption Academy, Chadron, Nebr., \$2; Miss Catherine Mohr, Kansas, \$30; Mrs. A. Schraeder, Wisc., \$15; St. Scholastica, Chicago, Ill., \$5; Rose Cerrito, Calif., \$5; Misses Buggle, Mo., \$5; Mrs. Karoline Romey, Wisc., \$5; Gertrude Steilein, Pa., \$20; St. Francis Convent, Springfield, Ill., \$125; Dominican Sisters, Muskegon Hts., Mich., \$1; Mrs. Martin Rey, Canada, \$2.58; August Petry, Calif., \$3; Rev. J. Hensbach, S. D., \$5; Allegheny County Branch C.C.V. of A., Pa., \$12.50; New York Branch C.W.U., \$5; F. J. Wondra, Kans., \$8; Mrs. A. M. McGarry, Mo., \$2; Soeurs de l'Assomption, Everett, Mass., \$2; John Reger, Calif., \$20; Mrs. Martin Greven, Ind., \$7; Divine Savior Hospital, Portage, Wisc., \$3; Total to and including December 19, 1949, \$5,193.80.

### Gifts in Kind

were received from the following men and organizations of men up to and including December 19, 1949.

WEARING APPAREL, from: Rev. M. O'Keefe, St. Teresa's Rectory, Mo., (2 black suits, 1 pr. trousers, 1 coat); Rev. B. J. Blied, Wisc., (clothing); Very Rev. Leo P. Henkel, Ill., (clothing, shoes).

BOOKS, from: Frank Jungbauer, Minn., (21 books); Very Rev. J. J. Brune, Ill., (107 books); Rev. Charles Schilling, Mo., (11 books).

MAGAZINES & NEWSPAPERS, from: G. H. Kenkel, Ark., (magazines); Henry Jacobsmeyer, Mo., (magazines, newspapers); Rev. H. J. Tennesen, Minn., (magazines); G. N. Massung, Pa., (magazines).

MISCELLANEOUS, from: Rev. B. J. Blied, Fond du Lac, Wisc., (missal); G. H. Kenkel, Ark., (lead pencils); Very Rev. J. J. Brune, Ill., (prayerbooks).